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ROAD TO ETERNAL SUCCESS

طريق النجاح الأبدى

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By:
HAJRA AZIZ
D/O MAULANA MUZAMMIL ALI ASAMI

Published By
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بسم الله الرحمن الرحيم

INTRODUCTION

May praise be to Allah, the Lord of the worlds, and may peace and blessings of Allah be upon His Prophet Muhammad (ﷺ) the last of all prophets, upon his family and all his Companions!

Allah Almighty created us and guided us towards what is necessary for our success through His Prophets and Messengers. The Lord, with His infinite Mercy, did not leave us blind groping in the darkness, rather he bestowed the light of His Guidance through appointing his emissaries and sending His scriptures. At the last of this blessed chain, He sent down our beloved master Muhammad (may Allah bless him and grant him peace) and revealed to him the Glorious Quran, the eternal words of Him.

The Glorious Quran and Prophet Muhammad (may Allah bless him and grant him peace) propounded a complete way of life that can guarantee mankind eternal bliss and perpetual success. He said in the Quran:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا [المائدة/3]

"Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen Islam as Din (religion and a way of life) for you." [5:3]

Allah Almighty did not create the universe and the mankind for waste, rather there is high goal for it as He stated:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ [المؤمنون/115]

"So did you think that We created you for nothing, and that you will not be brought back to Us?" [23:115]

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ [الملك/2]

"The One who created death and life, so that He may test you as to which of you is better in his deeds. And He is the All-Mighty, the Most-Forgiving." [67:2]

So, everyone living on this earth will have to die one day and receive the reward of his actions, good or bad, and successful will be one who was saved from the Hell and granted Paradise, as Allah Almighty said:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ [آل عمران/185]

"Every soul has to taste death. It is on the Day of Judgement that you shall be paid your rewards in full. So, whoever has been kept away from the Fire and admitted to Paradise has really succeeded. The worldly life is nothing but an illusionary enjoyment." [3:186]

The book in your hand is a good attempt to tackle the high objective of man's advent in this world and to shed light on some very important aspects of a successful life. I congratulate dear Hajra Aziz, the able daughter of great father Hadhrat Maulana Muzammil Ali Asami, Mohtamim of Jamiatush Shaikh Hussain Ahmad Al-Madni, Deoband and Khalifa of Hadhrat Maulana Ahmad Ali Sb (رحمه الله) (Darul Uloom, Baskandi, Assam), that she collected beautiful petals and made into a splendid bouquet. May Allah accept this compilation and make it useful for all, Aameen!

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THE PURPOSE OF OUR CREATION

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً [البقرة : 30]

When Allah (ﷻ) decided to create His (*Khalifa*) on this earth, He (Allah) informed this to the Angels that, 'Indeed, I will make upon the earth a successive authority.' The Angels said: O Allah (ﷻ) 'will you place upon it one who causes corruption therein and sheds blood (like the Jinns did it before).

O Allah (ﷻ) if your intention is for your worship and tahmeed then we can also do that, why you want to create your *Khalifa*? Allah (ﷻ) replied that 'Indeed, I know what you know not.' Which means that among them there will be good people also as well as bad people (who will commit sins) also these people will ask forgiveness. So once My servant asks forgiveness, I love him more than before, when a person asks forgiveness to Allah (ﷻ), the tears of the eyes are so beloved to Allah (ﷻ) that He very happily wipes out the sins and accepts the forgiveness. So from this Allah's forgiveness is revealed. Allah (ﷻ) says in the Quran Sharif: But, without doubt, I am (also) He that forgives again and again.

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ الآية [طه : 82]

Allah (ﷻ) created Hadhrat Adam (عليه السلام) from different types of soil, gave him the soul. And then Allah (ﷻ)

taught Hadhrat Adam (عليه السلام) and the Angels the names of all the things. Then He showed them to the Angels and said, "Inform me of the names of these things, if you are truthful." The Angels replied, O Allah (ﷻ) we have no knowledge except what you have taught us. Indeed, it is you who is the knowing, the wise. Allah (ﷻ) then asked Hadhrat Adam (عليه السلام) saying, 'O Adam, inform them of their names,' and Adam (عليه السلام) informed the names of the things very correctly. Then Allah (ﷻ) said to the Angels that 'Didn't I tell you that I know the unseen (aspects) of the heavens and the earth? And I know what you reveal and what you have concealed. Now as Hadhrat Adam (عليه السلام) passed the test so to give him reward and honour Allah (ﷻ) asked all the Angels to prostate in front of Adam (عليه السلام) as to give him honour. All the angels prostrated except Iblees and he became the one who kept himself away from the Mercy of Allah (ﷻ) and became a disbeliever.

Now our point to be noted here is that Hadhrat Adam (عليه السلام) got praised in front of the Angels due to his knowledge, the knowledgeable people are respected everywhere like Allah (ﷻ)says in Quran Sharif: Can a literate and an illiterate be equal? (Not at all)

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ [الزمر : 9]

Allah (ﷻ) created Hadhrat Adam (عليه السلام) for the earth, in between showed him the paradise, and then bring him back to the earth, and commanded to worship only Allah (ﷻ). Hadhrat Adam (عليه السلام) was the first person of this world, Allah (ﷻ) commanded the whole human race to worship only Allah. Just like Allah (ﷻ) says in Quran Sharif:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ [الذاريات : 56]

That Allah (ﷻ) created the Jinns and humans for His *Ibadat* only.

From Hadhrat Adam (عليه السلام) up to the last Messenger Muhammad (ﷺ) and all the messengers (about one lac twenty-four thousand) who came in between, all the prophets conveyed the message of worshipping only Allah (ﷻ).

Our Prophet Muhammad (ﷺ) was given Salah, as a gift at the night of Mi'raj above the skies. Salah is one of the greatest ibadat among all the ibadats, it is fardh on every Muslim. Whether a person is rich or poor sick or healthy, in a travel or at home, everyone he/she has to pray salah. Other ibadats come only in a year, like fasting in Ramadan, one of the ibadat is once in a lifetime, like Hajj, another one is only for the rich people, once in a year, therefore, Zakat. But five times Salah is mandatory for all of us every day. If a person is sick, cannot pray on standing position then pray on sitting position, if cannot pray on sitting position then pray by laying down. Now it is clear to us that Salah is compulsory at any situation of the life. One of the Hadith says that 'Salah is the pillar of the *Deen*.' Rasulullah (ﷺ) used to turn to prayers at the time of any calamity like windstorm, solar eclipse or in any other problem.

That is why Allah (ﷻ) says to the Jinns and the humans that "I created you only for My worship, and all the things of this world created for your benefit and use. Like Allah (ﷻ) says in Quran Sharif:

هُوَ الَّذِى خَلَقَ لَكُم مَّا فِى الأَرْضِ جَمِيعاً [البقرة : 29]

Therefore, a man should do business, job or any other work but should never forget the one who created him, his heart should always be connected to Allah (ﷻ) and one should never forget the purpose of coming into this world. May Allah (ﷻ) give us *tawfeeq* to understand the purpose of life. Aameen!

THE INCIDENCE OF MI'RAJ (معراج)

When the people of Ta'if treated Prophet (ﷺ) very badly, and after that incident he was so weak hearted his heart was filled with grief and pain. At night, he made the dua – 'I wish! I could have a friend to help me, someone who could help me to make my heart feel good, or help me to remove this pain from my heart. Prophet (ﷺ) said these words and he went to sleep. It was at night, Jibril (عليه السلام) came to him and said, O the Prophet of Allah, Allah (ﷻ) sent *Salam* on you and invited you.

إن الله تعالى يقرئك السلام ويدعوك

Prophet (ﷺ) looked at Jibril (عليه السلام) very happily, and he answered to the *Salam*. Jibril (عليه السلام) then again said, O the beloved Prophet of Allah (ﷺ) ان ربك يشتاق اليك and said that Allah (ﷻ) waiting so eagerly to meet with His beloved Prophet.

Prophet (ﷺ) came outside, Jibril (عليه السلام) took out the heart of Prophet (ﷺ), washed it, pure it and filled it with the love of Allah (ﷻ).

Starting of Journey

The ride which was brought by the Jibril (عليه السلام) was Buraq (براق) its speed was as fast as that of the light. So, Prophet (ﷺ) riding on Buraq, started his journey from بيت الحرام

(Bayt-ul-Haram) to (Baytul-Maqdis). Jibril (عليه السلام) told Prophet (ﷺ) that this valley is the valley of *Rahmat* and *Barkat*. So, Prophet (ﷺ) performed Namaz there, after resting there for a while Rasulullah (ﷺ) continued the journey to Masjid-e-Aqsa (Baytul-Maqdis).

Imamat in Masjid-e-Aqsa

After reaching Masjid-e-Aqsa, Prophet (ﷺ) saw that all Ambiya (عليهم السلام) are present there. Jibril (عليه السلام) said, O Prophet (ﷺ) all *muqtadi* are in their *Saff*, now we only need Imam, and requested Prophet (ﷺ) for the imamat. Prophet (ﷺ) did the *imamat*, Allah (ﷻ) made Prophet (ﷺ), the Imam of Ambiya (عليهم السلام)

Journey of Mi'raj (معراج)

After performing the Salah with all Ambiya (عليهم السلام), another ride was presented by Jibril (عليه السلام) name رفرف (RafRaf), it can be assumed as an elevator that goes high or upstairs. In Arabic, the first part of this journey is named اسرى (which means to travel at night) and the second word معراج means altitude, upward journey. Jibril (عليه السلام) was accompanying the Prophet (ﷺ) and together started the journey of Mi'raj. Prophet (ﷺ) crossed first sky, the second, the third, fourth and kept going upwards above the seven skies and *Arsh* سبحان الله. Prophet (ﷺ) saw so many strange things in between. At one place Prophet (ﷺ) saw قلم and لوح also saw the Angels writing the *Sawab* of good deeds, from there Prophet (ﷺ)was shown the scene of Jannat and Jahannam.

Scenes of Jannat

In Jannat Prophet (ﷺ) saw that some people who did irrigation are harvesting, and once they complete the harvest, again the crop grows and they harvest it again

and again. So, Prophet (ﷺ) asked Jibril (عليه السلام) about this, he replied, O the Prophet (ﷺ) it is the example of good people, who did good work, they get its virtues all the time, they receive the *barkat* of their good work again and again.

Further, Prophet (ﷺ) heard the sound of steps (walking) in Jannat. Prophet (ﷺ) inquired Jibril who is this! Who is walking here! Jibril (عليه السلام) replied, O Prophet (ﷺ), it is your slave Bilal (رضي الله عنه) then Prophet (ﷺ) asked that why his walking sounds coming from here? Jibril (عليه السلام) replied because he is so beloved to Allah and he has so much acceptance in front of Allah because of his good deeds, that whenever he walks on the land, his walking sound is heard in Jannat, what a big status! *SubhanAllah!*

Scenes of Jahannam (Hell)

Prophet (ﷺ) saw some of the scenes of Jahannam. An angel is there who cuts the lips of some people again and again. Their lips are very similar to that of the size of the camel, and the angels cutting their lips again and again. Prophet (ﷺ) asked Jibril (عليه السلام) about this, he replied, O Prophet of Allah (ﷺ) these are the people who used to spread the fitnah among the people. Listening from here and spreading it to others.

Punishment of Betraying Others

Prophet (ﷺ) saw that there are some people having very heavy loads on their head, they are unable to bear that load they fell down because of their load. Angles again put the load on their head, they keep falling and standing, Prophet (ﷺ) asked Jibril (عليه السلام) about this, he replied, O the Prophet (ﷺ) these are the people of your ummah who betrayed people's trust. People used to

give them their things but they betrayed them. Today as a result of that, they have the heavy loads on their heads.

Punishment of Not Performing Salah

Prophet (ﷺ) saw, that angels are throwing stones to some people, and the stones hit their heads unless the head got badly injured, then again, the head is joined and the process goes on. Prophet (ﷺ) asked Jibril (as) about this, he replied, O Prophet (ﷺ) these are the people of your *Ummah* who did not perform Salah. Today it is the result of what they did in their life.

Punishment of Backbiting (Gheebat)

There were some people who were cutting and eating their body parts. Prophet (ﷺ) asked Jibril (عليه السلام) about this. He replied, 'O Prophet (ﷺ) these are the people of your Ummah who used to do Gheebat of others. Now they are cutting and eating their own body parts.

Further Journey

Prophet (ﷺ) saw the *rahmat* of Jannat and the terrible scenes of Jahannam. Then Prophet (ﷺ) followed the upward journey above the *Arsh*, there came a place where Jibril (عليه السلام) stopped, and said, O the Prophet (ﷺ); I can be with you up to this point, above this point Allah's Glory is too much that if I move a single step, then my wings will burn because of Allah's Noor.

Sidratul Muntaha

When Prophet (ﷺ) reached Sidratul Muntaha it enlightened up with Noor. The leaves of that tree reflecting the Noor. Prophet (ﷺ) said the conditions of

Sidratul Muntaha cannot be described by anyone of this world. Allah (ﷻ) says in Quran Sharif:

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى [النجم : 16]

When the lote-tree was covered by that which covered it.

Prophet (ﷺ) was so focused that he didn't lose his emotions which Allah says in Quran:

مَا زَاغَ الْبَصَرُ وَمَا طَغَى [النجم : 17]

The eye neither went wrong, nor did exceed the limit.

And Allah says:

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى [النجم : 18]

He has indeed seen a part of the biggest signs of your Lord.

Gift of Salah

Whenever a friend comes to visit the other, he went with some gift from his friend. Allah (ﷻ) when invited His beloved Rasulullah (ﷺ), gave him the Salah (Namaz) as a gift. Prior to Isra and Mi'raj, the characteristics of prayer were different from what Muslims observe today. Rasulullah (ﷺ) said that Allah (ﷻ) made 50 Salah fardh (obligatory) for me and my Ummah in one day and night. When on the way to the sky, I reached Hadhrat Musa (عليه السلام), he said what Allah (ﷻ) gave to you? I said: 50 Salah made obligatory for every day and night. Listening this Hadhrat Musa (عليه السلام) said: Your Ummah will not be able to perform 50 Salahs as I have already tested Bani Israel. Go and ask to Allah (ﷻ) and request Him to decrease them. Rasulullah (ﷺ) said: I requested to my Allah (ﷻ) and humbly said: O my Rab (ﷻ) decrease the number of Salah for my Ummah. Allah (ﷻ)

decreased five Salahs. I reached Hadhrat Musa (عليه السلام) and informed him that Allah (ﷻ) has decreased five Salah. Hadhrat Musa (عليه السلام) said that your Ummah even will not be able to offer these Salahs, go to Allah (ﷻ) and request Him to decrease further. Rasulullah (ﷺ)said, I kept on coming to Hadhrat Musa (عليه السلام) and going to the divine court of Allah (ﷻ) until only five Salahs were left. Allah (ﷻ) said: O Muhammad (ﷺ), these are the five Salahs for a day and night and every Salah will have 10 times more reward, these five Salahs are equal to fifty Salahs. Rasulullah (ﷺ) said: I then reached Hadhrat Musa (عليه السلام) and informed him about these commands. He stated the same thing this time as well i.e. go to Allah (ﷻ) and request to Him to decrease further. Rasulullah (ﷺ) said: I asked Hadhrat Musa (عليه السلام), I have been to my Rab (for getting number of Salah decreased) so many times that now I feel shy (to go for this).

How Merciful is our Allah (ﷻ) who has given us such a great gift. Our duty is to express gratitude to Allah (ﷻ) for the gifts and establish Salah (the great gift of Mi'raj).

Importance of Salah

The most important part of Islam after *tawheed* (belief in Oneness of Allah) and *Risalat* (Messengership) is Salah. Too much emphasis is placed on Salah so that it should be observed dutifully.

الصلاة عماد الدين من أقامها فقد أقام الدين ومن هدمها فقد هدم الدين.

Allah says in Quran,

إِنَّ الصَّلاَةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَاباً مَّوْقُوتاً [النساء : 103]

Importance of Salah at its Appointed Time

Rasulullah (ﷺ) said, "No time of Salah sets in but an angel calls out (from amongst the people) to the people by saying: O people! Get up and perform your Salah on its prime time so as to extinguish the fire which you have prepared by your own sins!"

In another Hadith, Rasulullah (ﷺ) said, the best of the deeds in the eyes of Allah (ﷻ) are the Salah, in their prime times, and after that, doing goodness to one's father and mother and after that, the best act is struggle in the way of Allah (ﷻ).

The Angel of Death, states that, there is no house in the east or west of the earth made of skin or hair except that five times every day I look to the inhabitants of that house. The Prophet (ﷺ) after hearing this stated, 'These times are none other than the times of the five daily prayers. If the people of that house are of those who protect the times of the prayer, then at the time of death, the angels will recite the *Shahadatain* to them and Shaitan (who at this point in times wants to steal the faith away from the believer), will be pushed far away.'

Reward of Performing the Salah in its Prescribed Time

A Divine Light on the Day of Judgment

The Prophet (ﷺ) said, 'One who recites his five daily Salah with complete purity and in their time, on the Day of Judgment, this Salah will be a divine light and proof of him; and one who disregards the salah (does not give the salah any importance), will be raised up alongside with Fir'awn and Haman.'

Talqin at the Time of Death

Rasulullah (ﷺ) said, the reason why the Angel of Death look at all the people during the time for salah is because he wants to see who is considering the Salah important enough to recite in its prime time, and at the time of death, the Angel of Death will recite the *Shahadatain* to the person and will keep Shaitan away from him.'

Rasulullah (ﷺ) said, 'The first thing that a servant will be taken to account for on the Day of Judgment is Salah. If it is sound, then the rest of his deeds will be sound, and if it is bad, then rest of his deeds will be bad.

Waiting for the Time of Salah

Rasulullah (ﷺ) said, 'If someone prepares himself for his obligatory (wajib) Salah to the extent that he is awaiting the time of the Salah and he prays his salah in its prime time and performs the *Ruku'* and Sujud properly, with attention and humility, and then he is busy in the praise of Allah until the time of the next salah sets in and during this period, does not indulge in vain or useless actions, then Allah will write for him the reward of performing Hajj and Umrah and will classify him as one of the Illyin (the most high).

Sometimes our laziness makes us weak in Salah. Maybe we come late. Maybe we miss one or two. Sometimes we have a little bit of work or we need some sleep, and we say 'salah can be prayed later.' It is like we say 'oh salah, my work is greater please wait.' No, Allah is great. Allah's commandment is great, salah is great.

We should think if we died this moment without performing the salah, what would happen to us? So hurry up to the Masjid at the right time.

Allah (ﷻ) says:

إِنَّ الصَّلاَةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَاباً مَّوْقُوتاً [النساء : 103]

Surely, Salah is an obligation on the believers that is tied up with the time.

That is why *Sahabas* (ﷺ) attended the Masjid with the help of others, even they were not well or they could not walk. Because they understood that they didn't have any excuse in any condition to miss the salah.

Rasulullah (ﷺ) said, "If there was a river at the door of anyone of your and he took a bath in it five times a day would you notice any dirt on him? They said, 'Not a trace of dirt would be left, "The Prophet (ﷺ) added, "that is the example of the five prayers with which Allah blots out (annuls) evil deeds."

If you want to enter a door, you need the key, each key has the number of teeth, if you would like to enter the paradise you need to pray five times of salah on daily basis. That is the number of teeth in the key to the paradise.

If you miss one or two, what will happen? Take your key with one or two broken and put it in. it won't open missing even just one tooth, it wouldn't open.

The most powerful person is the one who can lift his blanket up for Fajr Salah.

There are so many benefits for Fajr. In a beautiful Hadith, Rasulullah (ﷺ) said:

مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ.

One who observed the 'Isha' prayer in congregation, it was as if he prayed up to midnight, and he who prayed the morning prayer in congregation, it was as if he prayed the whole night.

Teach Salah to Your Children

Pray and teach the Hadith to your children. Take them to the Masjid. Give them a training for five-time Salah, when they reach seven years old. Don't think that they are small they will pray after, growing up, and let him sleep for now. No, think he wants to sleep in *Qabr* happily. If they sleep here without salah, they cannot sleep in *Qabr* happily.

So teach them Salah, make dua for them. Just like Allah teaches us dua of Hadhrat Ibrahim (ﷺ).

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلاَةِ وَمِن ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاء [إبراهيم : 40]

O My Lord! make me steadfast in Salah, and my offspring as well. And, Our Lord, grant my prayer.

If you and every elder of your house wake up for Fajr, your children would automatically wake up. Keep a strong intention, Allah will definitely help.

Prayers in the Mosque or at Home?

Some people prefer to perform all their prayers at home, going to the mosque only once a week, for Friday prayer. Others do the opposite, and attend prayers at mosques for all five daily prayers (Therefore, Sunnah and Nafl), leaving nothing to perform at home.

There is no doubt that offering the obligatory prayer with the congregation in the mosque is much better and brings the worshipper much higher reward. In fact,

praying with the congregation is given 27 times in another hadith 25 times, thus the reward for a prayer offered alone.

Yet the Prophet (ﷺ) said, in several Hadith encouraging us to allocate some of our prayers (like Sunnah and Nafl) for home.

Rasulullah (ﷺ) said, "Offer some of your prayers in your homes, (Sunnah and Nafl prayers) so as not to make these homes like graves."

At the same time, offering prayers in a congregation is strongly encouraged because it strengthens ties within the local community and brings people together, worshippers exchange friendly conversations after prayers in a relaxed atmosphere. They inquire after those who miss a couple of prayers. Hence, Islam gives greater reward to congregational prayers.

In so many Hadith as quoted earlier, Rasulullah (ﷺ) encourages offering some prayers at home. Taken together these Hadiths appear to encourage that we offer the recommended and voluntary prayers (Sunnah and Nafl) at home, leaving the obligatory ones to offer in the mosque with the congregation. Providing a good example for our women and children to encourage them to attend to their prayers regularly. At the same time, we also attend mosques, particularly with the local community, and gaining greater reward. We also fulfill a very important duty, the congregation prayer, which is an essential element of Islamic worship.

Admonition for those who Neglect Salah with Jamat in the Masjid

It was the burning desire of Rasulullah (ﷺ) that the men of the Ummah perform their salah with Jamat in the Masjid, Rasulullah (ﷺ) used to be greatly hurt when he learnt of people performing their salah at homes, that he said: "Had it not been for the women and children, I would have commanded a group of youth to gather firewood and set fire to the dwellings of those people who perform their salah at their homes without any excuse."

The Sahabah (رضي الله عنهم) had once seen Rasulullah (ﷺ) weeping. On enquiring from him as to what caused him to weep, he said: "I was shown by Allah (ﷻ) that among the signs of Qiyamah are that the people from my Ummah will discard their salah and follow their (evil) desire."

It is reported that somebody asked Hadhrat Abdullah bin Abbas (رضي الله عنه): "What is the condition of the person who observes nafl, fasts during the day and offers nafl salah the entire night, but neither goes to the Masjid to perform salah with Jamat nor attends Jumu'ah? Hadhrat Abdullah bin Abbas (رضي الله عنه) replied, "He is doomed to Hell." (Tirmizi # 218)

The Desire of Rasulullah (ﷺ) Regarding Women Performing Salah in the Confines of their Homes

While it was the burning desire of Rasulullah (ﷺ) that the men of his Ummah perform their salah with Jamat in the masjid, it was his heart's desire that the women of his Ummah perform their salah within the confines of their homes.

Rasulullah (ﷺ) encouraged women to perform their salah within their homes and remain concealed from the eyes of men to such an extent that he sad, "The Salah of a woman in her bedroom is more rewarding than her salah in the enclosed courtyard of her house and her salah in the innermost portion of the bedroom (a smaller room within the bedroom) is more rewarding than her salah in her bedroom.

ALLAH'S LOVE FOR US

In one of the Hadith-e-Qudsi Allah has revealed that

'I was a hidden treasure'	كنت كنزا مخفيا
'So I wish to be recognize'	فأحببت أن اعرف
'So, I created the creatures'	فخلقت الخلق

This means that the reason behind the creation of the creature was love. Related to this Allah says in Quran:

'That believers have intense love for Allah, their hearts are filled with Allah's love.'

In Quran Sharif Allah (ﷻ) describes some of the qualities of the Momin (true believers) that are very beloved to Allah, like, Allah says:

وَأَحْسِنُوَاْ إِنَّ اللّهَ يُحِبُّ الْمُحْسِنِينَ [البقرة : 195]

And do good. Of course, Allah loves those who do good.

إِنَّ اللّهَ يُحِبُّ التَّوَّابِينَ [البقرة : 222]

Surely, Allah loves those who are most repenting.

إِنَّ اللّهَ يُحِبُّ الْمُتَّقِينَ [التوبة : 4]

Surely, Allah loves the God-fearing.

There are so many other qualities that are described in Quran all beautiful qualities were found to be present in Prophet (ﷺ) Allah has given us a role model with perfection, we as an Ummati are supposed to follow him

because whoever loves (Muhammad ﷺ), Allah also loves him, whether a person is White or Black, poor or rich it doesn't matter, what Allah notices is the condition of our heart. Like, Hadhrat Bilal (رضي الله عنه) was a Black person but he was so beloved to Allah. Once Prophet (ﷺ) said, "O Bilal, what special deeds you have done that I heard sounds of your walking steps ahead of me in paradise." Hadhrat Bilal (رضي الله عنه) replied, "Whenever I make wudhu, I offer two units (rakah) of prayers as Tahiyatul Wudhu." This act was so beloved to Allah that when Hadhrat Bilal (رضي الله عنه) walked on earth, his walking sounds was heard in Jannah. *(SubhanAllah!)*

The reason why Allah loves is many, firstly, when a person loves, show kindness to the creatures of Allah, then Allah also shows mercy to that person. Prophet (ﷺ) said, "Be merciful to those on the earth and the one in the heavens will have mercy upon you."

The whole earth is like a family to Allah, it is similar to the fact that whenever a person of a family is shown kindness by the outsider (or any other person) then the owner of the family also loves him.

Hadhrat Abu Hurairah (رضي الله عنه) reported: The Prophet (ﷺ) said, "A prostitute had once been forgiven. She passed by a dog panting near a well. Thirst had nearly killed him, so she took off her sock, tied it to her veil, and drew up some water. Allah forgave her for that."

Allah showed his mercy to that woman because she helped the creature of Allah.

Secondly, Allah shows mercy and love to the person who is obedient to Allah and his beloved Prophet (ﷺ), follows the sunnah and believes in the oneness of Allah,

one who completes the Ahkamat of Allah, prays, fasts, pays zakat, goes for Hajj (if able to do so) and keeps himself away from the things that Allah, the Almighty has forbidden, by doing so, Allah will show his mercy and love to us.

Dua to Seek Allah's Love

Prophet Muhammad (ﷺ) taught us to ask for Allah's love in Duas. Prophet (ﷺ) said:

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِى يُبَلِّغُنِى حُبَّكَ اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَىَّ مِنْ نَفْسِى وَأَهْلِى وَمِنَ الْمَاءِ الْبَارِدِ .

'O Allah, indeed, I ask You for Your love and the love of those who love You, and for the action that will cause me to attain Your love, O Allah, make Your love more beloved to me than myself, my family and cold water.'

Allah is so Grateful and Merciful

Allah knows everything that we do, and appreciates our good deeds. What does appreciation mean? Appreciation of Allah means to shower mercy upon the people and grant them big *sawab* and accepting their small deeds. Allah is so merciful that He accepts our smallest deeds that we do to make him happy. Unlike the Badshah of this world, if you present them a small gift it will be considered as a work against his power and honour, but Allah (ﷻ) who is the Badshah of the whole universe accepts our every single good deed and says in Quran:

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ [الزلزال : 7]

Then shall anyone who has done an atom's weight of good, see it!

After Every Difficulty There is an Ease

This worldly life is for a very short period of time, in this life, Allah puts us in different situations of life to test our iman. If Allah (ﷻ) gives some difficulty in our lives and if we pass that time with patience then Allah (ﷻ) in return changes the situation with a happy one, and this happiness is so much that it overcomes the grief and pain of the hard time. Like Allah (ﷻ) says in Quran:

فَإِنَّ مَعَ الْعُسْرِ يُسْراً . إِنَّ مَعَ الْعُسْرِ يُسْراً [الم نشرح : 6]

(So, verily with every difficulty, there is relief, verily with every difficulty there is relief.)

The mankind sees the poverty as a calamity, the burning of his house as a calamity, while he doesn't know Allah's wisdom behind it. Allah (ﷻ) tells us in Surah al-Baqarah, that we perhaps hate a thing and it is good for us.

وَعَسَى أَن تَكْرَهُواْ شَيْئاً وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّواْ شَيْئاً وَهُوَ شَرٌّ لَّكُمْ وَاللّهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ [البقرة : 216]

(But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows while you know not.)

For indeed, with hardship (will be) ease. It is the promise of Allah which is truth, and who is more truthful than Allah in statement. Allah promised that when there is difficulty a relief will come with it.

FAZEELAT OF ALLAH'S ZIKR

Allah (ﷻ) revealed the story of Suleman (ﷺ) and Dawud (ﷺ) in Quran:

يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ وَأَلَنَّا لَهُ الْحَدِيدَ [سبأ: 10]

Allah (ﷻ) commands the mountains and flying creatures to do zikr (Tasbeeh) with them (Dawud and Suleman ﷺ). These mountains, and creatures could have done the tasbeeh of Allah alone but they are said to do tasbeeh with them. Now point to notice is that when the zikr of Allah (ﷻ) is done in togetherhood, it has a different impact. Allah also said this in Quran:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم [الكهف : 28]

To sit with those people who remember Allah (ﷻ) day and night.

Allah says: As my servant thinks of Me, and I am with him when he makes remembrance (zikr) of Me to himself, I make remembrance of him to Myself. If he makes remembrance of Me in a gathering, I make remembrance of him in a gathering better than it, therefore in the gathering of angels.

From this it is very clearly understood that how much gathering zikr is valuable in front of Allah. Allah says:

فَاذْكُرُونِي أَذْكُرْكُمْ [البقرة : 152]

'Remember me, and I (Allah) will remember you.'

Abu Hurairah (ﷺ) reported that the Prophet (ﷺ) said, "Allah Almighty has angels who travel the highways and by-ways seeking out gathering of remembrance (zikr) in the earth. When they find a gathering of remembrance, they enfold them with their wings stretching up to the heaven. Allah asks them, from where have you come?' They reply, 'we have come from your slaves who are glorifying you, praising you proclaiming your oneness, asking with you and seeking refuge with you; He says, and He knows better than them what are they asking Me for? They reply, they are asking You for the Garden. He says, have they seen it? They reply 'No, our Lord.' He says, 'How would it be if they were to see it?' then He asks, and He knows better than them, what are they seeking refuge from? From the Fire, they reply, He asks 'Have they seen it? No, they reply. Then He says, 'How would it be if they were to see it?' then He says, 'I testify to you that I have forgiven them, I have given them what they ask me for, and I give them the refuge which they ask of me.'

They say, our Lord, among them is a wrongdoer who is sitting with them, but is not one of them. He says, 'I have forgiven him as well, the one sitting with these people will not be wretched."

Aim of Doing Allah's Zikr

The aim of zikr is to create Allah's love (Allah's fear) in our hearts, when our hearts are filled with Allah's remembrance then it will not be easy for us to move towards a sin, we should all continue to engage in the zikr of Allah (ﷺ). After the month of Ramadan most people complain that they no longer perceive the effects they would perceive during the month of Ramadan. They no longer perceive the motivation and drive within

their hearts to carry out good deeds. However, if we establish the same environment in our houses by engaging in the zikr of Allah (ﷺ), we will continue to perceive these effects in our homes as they are the result of this environment. We need to be punctual, punctuality on *mamoolat* is the ladder through which one progress in *Deen*.

THE CHARACTER OF PROPHET MUHAMMAD (ﷺ)

All for the Sake of Allah

Prophet Muhammad (ﷺ) as selfless as a person could be in life. All his undertakings and motives were just to fulfil the order of Allah (ﷻ) and he did not undertake any action out of his personal desire and will. He lived every day of his life for the sake of Allah. The extent of his selfless can be seen from the example of his preaching in the valley of Taif, the utmost form of patience and endurance is all that we learn from the Prophet's Taif incident. Prophet Muhammad (ﷺ) called upon the people of Taif to worship only Allah, who created them and created everything else that exists. However, the people of Taif and their servants hooted him through the narrow lanes, pelted him with the rain of stones until the blood flowed down from both of his (Prophet's) legs while Zaid (رضي الله عنه) was trying to shield him.

The crowd did not cease until they had chased him two or three miles across the sandy plains to the foot of the surrounding hills. Finally, when the crowd disappeared, the noble legs with full of blood clotted to the shoes found a place against the wall of a vineyard because he was tired and wounded yet confident that Allah (ﷻ) will not leave him alone to deal that situation, so he raised his hands and described his helpless state.

Angel Jibril (عليه السلام) appeared before the Prophet (ﷺ) and said, Allah knows all that passed between you and these people. He has deputed an angel in charge of the mountains to be at your command." Order what you wish, if you like, I will let the two mountains surrounding Taif fall on them.

Having his shoes full of blood clogged to his feet, the merciful and the noble Prophet Muhammad (ﷺ) replied, 'No, I hope that Allah will let them beget children who will worship Allah alone, 'O Allah forgive my people, for they know not.'

Such is the selfless in his character and every moment of his life was for the sake of Allah and spreading his message.

Mannerism

Prophet Muhammad (ﷺ) was the epitome of good manners. Every action that he undertook in life represented the highest morals and manners that a person could exhibit. He was an ideal being in terms of manners and ethics, the likes of which the world has not seen. As one of his companions notes about his manners: The Prophet (ﷺ) did not swear at anyone, nor was he rude, nor did he curse anyone.

The Story of a Lady who Threw Garbage at Prophet Muhammad (ﷺ)

The Prophet Muhammad (ﷺ) tried to move the Arabs away from their discrimination towards women and people of color as well as many other things. He was met with a lot of hostility and one example of this was the incident of the lady who would throw garbage at the Prophet or in this way whenever he walked past her

house. The Prophet Muhammad (ﷺ) however, had something much greater in mind.

On a normal day the Prophet (ﷺ) again finds himself walking past her house, he is probably expecting a repeat action from this lady, yet this time nothing happens. Instead of being relieved and continuing on this journey the Prophet Muhammad (ﷺ) asks someone nearby of this lady who has been so abusive to him. The Prophet (ﷺ) was probably wondering what had happened to the lady and eventually came to know that she was sick and resting at home.

The Prophet (ﷺ) went to visit this lady and asked her how she was doing and offered to help her around the house to make life easier for her during sickness. The lady was not only shocked but humbled and embraced by her treatment of the Prophet (ﷺ) and was in extreme admiration that he returned her evil with goodness and she ended up embracing Islam.

Kindness to Children

Prophet Muhammad (ﷺ) treated children with kindness and mercy. He always enjoyed their company and played with them to make them happy. One such examples can be seen from his life when he used to say to kids:

'I will give such and such (i.e. gifts or so) to the one who comes to me first.'

So they used to race and fall on his back and chest.

Concerned About Orphans

In society, he was especially considerate of orphans and would command his followers to take special care of the

orphans as they did not have parents to look after them. In one of his Hadith, he said:

(The best house among the Muslims is one where an orphan is well treated, and the worst house among you (the Muslims) is one where an orphan is badly treated.)

Caring of Women

Prophet Muhammad (ﷺ) was very caring of the rights of the women and commanded his followers to give special treatment to women by giving them respect and equal rights that they ought to have. In one Hadith he said:

"Whoever (brings up) two girls till they come of age, will be in the next world along with me, like my two fingers joining each other."

He gave preference to raising up of female children. This shows the care he had for women and their rights. Allah has given us a beautiful personality, perfect in all terms. His complete life is filled with his beautiful, kind features. Allah (ﷻ) describes his character in Quran and says:

وَإِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ [القلم : 4]

(And verily, you are on an exalted (standard of) character). There is no doubt that if one follows the beautiful life of Prophet (ﷺ) he will be treated best in this duniya as well as in Aakhirah, Allah (ﷻ) will reward him for following the sunnah. The Prophetic life is a life full of kindness care and loving the creation of Allah. May Allah (ﷻ) give us *tawfeeq* to follow the Sunnah in every aspect of our lives. Aameen!

Thanking Allah (ﷻ)

Whatever Allah (ﷻ) has given to us we should be thankful for everything.

لَئِن شَكَرْتُمْ لأَزِيدَنَّكُمْ [إبراهيم : 7]

(If you are grateful, I will give you more).

Rasulullah (ﷺ) also taught us to be thankful to Allah (ﷻ) by making this Dua:

اللهم أعنى على ذكرك وشكرك وحسن عبادتك

By making this Dua every day, Allah (ﷻ) will help us to be thankful to Him.

رب اوزعنى ان اشكر نعمتك التى انعمت على

We should make this Dua, that 'O Allah grant your countless blessings on us, and also make me thankful to them.'

We Can Never Count Allah's Blessings

Be very grateful to Allah for everything that you possess including your wealth, health, status, intellectual abilities and life. Allah says:

وَإِن تَعُدُّواْ نِعْمَةَ اللّهِ لاَ تُحْصُوهَا إِنَّ اللّهَ لَغَفُورٌ رَّحِيمٌ [النحل : 18]

'If you would count up the favors of Allah, never would you be able to number them. For Allah is Forgiving Most Merciful.

We Thank Allah for our Own Benefit

If you are ungrateful Allah (ﷻ) is unaffected. If you become grateful, then you have taken the first step towards becoming a true believer. It is for this reason that the Rasulullah (ﷺ) said that, 'Love Allah as we benefit from His grace.'

Allah reminds us: "And whoever is grateful, he is only grateful for the benefit of his own self. 'For surely if it was not the grace of Allah (ﷻ) on you and His Mercy, you would have been among the losers.

Be Thankful to The People Also

Along with thanking Allah (ﷻ) we should also be thankful to the people who help us in our daily life.

Hadhrat Abu Hurairah (رضي الله عنه) reported that Rasulullah (ﷺ) said:

عَنْ أَبِى هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ لاَ يَشْكُرُ اللَّهُ مَنْ لاَ يَشْكُرُ النَّاسَ.

'Whoever, doesn't thank people has not thanked Allah.'

Consequences of Being Ungrateful to Allah (ﷻ)

Allah (ﷻ) has given us all the things that we have. He likes to give us more and more if we are thankful, but once we became unthankful, Allah (ﷻ) takes it back from us. Some of the examples from the Quran Sharif are discussed here.

- Allah (ﷻ) gave so much wealth to Qarun, but he became unthankful and proudy, so Allah (ﷻ) took that wealth from him as a result of being ungrateful.
- Allah describes the people of Saba (قوم سبا) in Quran – لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ , Allah gave them big gardens, with lots of fruits and other things that they eat. Allah (ﷻ) says جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ, wherever they walk their both sides right and left had only gardens. Allah (ﷻ) says further كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ, Allah told them to eat the *rizq*

that Allah gave and to be grateful, but what they did! They became unthankful to Allah (ﷻ). So, Allah destroyed their gardens and took that gift from them. Allah (ﷻ) says:

وَهَلْ نُجَازِى إِلَّا الْكَفُورَ [سبأ : 17]

'Allah takes His blessings from the ungrateful rejectors.'

A Very Dreadful Incident for Being Ungrateful

This story is narrated by the father of the girl himself, who was very ungrateful. Allah (ﷻ) gave him a very beautiful daughter, she was very intelligent a girl with beauty and brain. But the only thing that he disliked about his daughter was that she used to reject every marriage proposal, although the family find it suitable for her, but she kept on rejecting the proposal because she became proudy of her beauty that Allah (ﷻ) gave her. She completed her studies, became a doctor. Once she was in an operation room, was doing a surgery. She got hurt from the instruments there which later turned into a severe infection. In spite of doing treatment for a long time, she couldn't get back the beauty of her hands as it was before. Her hands turned into wrinkled old skin, due to this reason till now no one accepts to marry her. Now people reject her due to this problem. May Allah (ﷻ) protect us from being ungrateful to the blessings of Allah (ﷻ).

FAZEELAT OF RECITING DUROOD SHARIF

Reciting Durood upon Rasulullah (ﷺ) is regarded as being among the greatest ibadat in Deen through which one may acquire the divine love of Allah (ﷻ) and the special closeness of His beloved Rasulullah (ﷺ). Rasulullah (ﷺ) said, "Indeed, the people who will be closet to me on the day of Qiyamah will be those who used to recite the most Durood upon me in the world."

قَالَ رَسُولُ اللهِ صلى الله عليه وسلم إِنَّ أَوْلَى اَلنَّاسِ بِى يَوْمَ اَلْقِيَامَةِ أَكْثَرُهُمْ عَلَىَّ صَلَاةً . قال أبو عيسى هذا حديث حسن غريب (سنن الترمذى، صحيح ابن حبان)

In another Hadith, Prophet (ﷺ) said, "One who sends Durood once on me, Allah will send ten blessings on him.

In this Mubarak Hadith, Rasulullah (ﷺ) has encouraged his ummah to recite abundant Durood upon him and he has explained that through reciting Durood, they will receive great virtues and blessings from Allah (ﷻ).

It has been the practice of many Akabir and pious elders to recite eighty Durood after Asr on Friday. This practice was always understood to have been based upon the Hadith of Hadhrat Abu Hurairah (رضي الله عنه) wherein he had reported that Rasulullah (ﷺ) had said, "The one who

performs Asr salah on Friday and thereafter recites eighty times before standing up from his place

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ نِ النَّبِيِّ الأُمِّيْ وَعَلٰى آلِهِ وَسَلِّمْ تَسْلِيْمًا .

Eight years of sins are forgiven for him and eighty years of (nafl) ibadat are written for him.

Virtues of Reciting Durood Sharif on Friday

عَنْ أَوْسِ بْنِ أَوْسٍ رضى الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبِضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلاَةِ فِيهِ فَإِنَّ صَلاَتَكُمْ مَعْرُوضَةٌ عَلَيَّ. قَالَ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ تُعْرَضُ صَلاَتُنَا عَلَيْكَ وَقَدْ أَرِمْتَ يَقُولُونَ بَلِيتَ . فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَى الأَرْضِ أَجْسَادَ الأَنْبِيَاءِ.

Hadhrat Aws ibn Aws (ﷺ) reports that the Prophet (ﷺ) said: Among the most excellent of your days is Friday; on this day Adam was created, on it he died, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: Messenger of Allah, how can it be that our blessings will be submitted to you while your body is decayed? He replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets.

The Practice of Hadhrat Mufti Mahmood Gangohi (ﷺ)

It was the practice of Hadhrat Mufti Mahmood Hasan Gangohi (ﷺ) to recite the following Durood eighty times after Asr on Friday before moving up from his place:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ نِ النَّبِيِّ الأُمِّيْ وَعَلٰى آلِهِ وَسَلِّمْ تَسْلِيْمًا.

When the Asr salah would terminate, an announcement would be made encouraging people to recite this

Durood and the virtues of this Durood that have been mentioned in Hadiths would also be mentioned that the reciter will have eighty year of his sins forgiven and the reward of eighty years of worship will be recorded for him. Approximately all the Musallis would recite this Durood after which the majlis would be held as normal. Initially when the visitors were not so many in number, then Hadhrat Mufti Mahmood Gangohi (ﷺ) would engage in Zikr-e-Jahri from Asr until Maghrib on the day of Friday.

عن أبى هريرة رضى الله عنه قال قال رسول الله صلى الله عليه وسلم الصلاة نور على الصراط ومن صلى علىّ يوم الجمعة ثمانين مرة غفرت له ذنوب ثمانين عاما.

"Hadhrat Abu Hurairah (ﷺ) reports that Rasulullah (ﷺ) said, the recitation of Durood upon me is (for the reciter) alight on the Pul-Sirat (the bridge across Jahannam) and whoever recites Durood on me eighty times on Friday, for him eighty years of sins are forgiven."

In Fazail-e-Durood, Hadhrat Shaikhul Hadith Maulana Muhammad Zakariya Kandhalvi (ﷺ) has mentioned the following:

Allamah Sakhawi (ﷺ) quotes this Hadith in this book القول البديع from numerous sources but the ulama of Hadith consider them to be weak. The author of It-Haaf has also quoted this Hadith from several sources. It is a principle of Muhaddithin that a weak Hadith is acceptable when it pertains to virtues especially when reported through numerous chains of transmission. It is most probably for this reason Hadhrat Abu Hurairah (ﷺ) has been classified as sound (Hasan) in Al-Jamius

Sagheer. Mulla Ali Qari (ﷺ) also quoted this Hadith in his commentary of Al-Shifa, with reference to Al-Jamius Sagheer from Tabrani and Dar Qutni.

A complete book with all clarifications (The practice of Eighty Durood after Asr on Friday) is recommended which is written by Maulana Zakariya Makda Sb. (Isipingo Beach, South Africa)

INTENTION ONLY FOR ALLAH

Islam by definition is concern with more than ourselves.

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ [الحج : 77]

'O you who have believed bow and prostate and worship your lord, and do good so you can be successful.'

Make ruku, make sujood, be in a state of Ibadat, that's is for ourselves. But when Allah (ﷻ) says وافعلو الخير (do good), good helps whom? Others, now if we want to be successful then we have to do good work, we have to help others. But if we do good for others, then it's for whom? It is for ourselves. So, our voluntary contributions are actually efforts to help our ownselves. Don't ever look back to see what you gave to other, like a donation that you made to orphans, a check you wrote to poor people and you say 'I helped them,' and the moment we say 'I help them,' it doesn't count for us anymore. Now we cannot go to Allah saying that 'Ya Allah where is the money I gave? Allah will say 'you already say 'you help them, you didn't say 'you helped yourselves' you can't have it both ways, Allah only takes one intention, so if you are going to give your time, money or an effort you better only expect returns from Allah. If you expect anything from anyone else, Allah

doesn't like the shared intentions. He wants His intentions to be exclusive. If we try to put our any agenda, ourselves or some other in that intention, it is gone, it doesn't count for anything. Don't put your contributions to expectations. If you want an expectation, expect it from Allah (ﷻ). The sadaqah you give gets stored in the account of your Aakhirah, the withdrawal is going to happen in the Aakhirah. You try to withdrawal now; you won't get anything there.

Rasulullah (ﷺ) said in a Mubarak Hadith, 'If you do charity from one hand, your other hand must not know about this.'

Yes, but if you want others to learn from you or inspire others for charity and for this reason you want to donate publicly then it's okay, so that others may learn from you. Allah (ﷻ) says in Quran:

الَّذِينَ يُنفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرّاً وَعَلاَنِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ [البقرة : 274]

'Those who spend their money in the night and in the day, secretly and openly, they will have their reward with their Lord, there is no fear over them, nor will they grieve.'

Benefits of Giving Charity (Sadaqah)

Rasulullah (ﷺ) said in Hadith: 'To act justly between two people is a charity,' to help a man with his mount lifting him onto it or hoisting up his belonging out it, is a charity, a good work is a charity and removing a harmful thing from the road is charity.'

- **It Protects from Calamity**

Rasulullah (ﷺ) said, 'Give charity without delay, for it stands in the way of calamity.'

- **It is a good deed that never ends**

Rasulullah (ﷺ) said, 'When man dies, his deeds come to an end except for three things, sadaqah Jariya (ceaseless charity), a knowledge which is beneficial, or virtuous descendent who prays for him (for the deceased).

Charity Will be a Shade on the Day of Judgment

Rasulullah (ﷺ) said in his Mubarak Hadith:

The believers shade on the Day of Resurrection will be his charity.'

It Protects from the Hell Fire

Rasulullah (ﷺ) said, 'Protect yourself from the hell fire even by giving a piece of date as charity.'

It Increases What Allah (ﷻ) Grants Us

Allah (ﷻ) says 'Spend, O' son of Adam and I shall spend on you.'

Charity Elevates Your Status

Rasulullah (ﷺ) said, charity does not in any way decreases the wealth and the servants who forgives, Allah (ﷻ) adds to his respect and the one who shows humility, Allah (ﷻ) elevates him in the estimation (of the people).

WHO IS READY TO DIE?

We are supposed to learn a lesson from the stories of others. The people who don't learn from the stories of others are the one who themselves become an example for others. If we ask a question, that among us, who is ready to die? Or who has completed his preparation? Then no one will raise the hand, because we are so much busy in our lives that we have forgotten something which is sudden and guaranteed. There is a series of coming into this world, but there is no series of leaving this world. How terrible it is! We all know that death is sudden and may come at any time, yet we don't care about it. This world has made so many people wealthy, they are totally busy in their life of negligence, but they end in dark, surrounded by horrible creatures consuming their bodies. We should remember Allah (ﷻ), pray to him, ask him forgiveness, then Allah (ﷻ) will protect us in this world and Aakhirah. If we fulfill our duties towards Namaz, Zakat, Hajj, and follow the Sunnah of our beloved Rasulullah (ﷺ) then at the end of our life, Allah (ﷻ) will congratulate us and will give us a place in paradise.

Remembering the Spectacle of Death

Hadhrat Shaikh Maulana Zakariya (رحمه الله) once mentioned: Oh my beloved friend! Remember death continuously! Continue ponder over the spectacle of death. At the time one departs from this world, he will leave behind all his belongings and he will leave empty handed.

Death is Inevitable

This life will move on, time doesn't wait for anyone. If death could be avoidable, then the wealthiest persons have never preferred to die. But it is not something that you can buy. You can't even buy a single second or can't even be late when it's the time of the death, its fixed and accurate too, when time comes, person goes, leaves this world.

If death could be avoided, then Fir'awn, Namrud, Shaddad had never died. If death could be avoided by giving wealth, then Qarun had never died.
If death could be avoided by intelligence and being wise, then Hadhrat Luqman (عليه السلام) had not died.
If death could be avoided through medicines, then Aflatun and Jalinus had not died.
If death could be avoided through beauty then the beautiful people have not died.
But death is a bitter truth, every person rich or poor, believer or non-believer has to die. So if we will leave this duniya then wiseness is that we make ourselves prepare for this, that is why it is said:

الدنيا ساعةٌ فاجعلها طاعةً

'This duniya is for a moment, so live every moment in doing a good deed.'

Hadhrat Shaikh Muhammad Zakariya (رحمه الله) once mentioned:

I always reflect over the fact that death is inevitable. Each person knows with certainty that death will overtake him one day. Why is it that people are still so unmindful about death and hence do not prepare of it? Today, after Asr salah, my neighbour had passed away.

He had just performed his Asr salah and sat down in order to recite Quran when death had all of a sudden overtaken him. No one knows at which moment death will strike. One is unaware of whether one will live to see the next day or even the next hour. I took a great lesson from the death of my neighbour. He was a pious man who was ba'yat to my respected uncle, Maulana Ilyas (ﷺ).

Valuing Every Moment of One's Life

Hadhrat Sheikh Maulana Muhammad Zakariya (ﷺ) once mentioned:
Every moment of one's life is extremely valuable. Hence, whatever time one finds to carry out righteous actions, one should value that time and utilize it profitable in carrying out good deeds. Nabi (ﷺ) mentioned in the Mubarak Hadith:

فليتزود العبد من نفسه لنفسه ومن حياته لموته ومن شبابه لكبره ومن دنياه لآخرته .

'One should prepare provisions (for the journey of the hereafter) through carrying out good deeds which will benefit him (in the Hereafter), and prepare through his life for his death, and through his youth for his old age and through his duniya for his Aakhirah."

Our Rizq is in the Hands of Allah (ﷻ)

Allah is the one who determines our rizq or sustenance. And indeed, one of the names of Allah is 'Ar-Razzaq' or the 'The Provider' the Supplier, The Bestower of Sustenance.'

Allah provides sustenance to all humankind, whether they are believers or non-believers, and all of His creation including animals and plants.

Allah says, in Quran:

وَكُلُواْ مِمَّا رَزَقَكُمُ اللّهُ حَلاَلاً طَيِّباً وَاتَّقُواْ اللّهَ الَّذِىَ أَنتُم بِهِ مُؤْمِنُونَ

[المائدة : 88]

'Eat of the things which Allah has provided for you, lawful and good, but fear Allah, in whom you believe, in this Ayah Allah encourages us to partake in what Allah has provided us, but reminds us to keep our duty to Him. Allah is also reminding us that the rizq we have no matter how much we feel we might have earned it, as it is not from ourselves but has been provided by Allah.

In another Ayah Allah (ﷻ) says:

"And whoever is careful of (his duty to) Allah, he will make for him an outlet, and give him sustenance from whence he thinks not."

It is necessary for us to supplicate and work too, giving Barakat to that work is in the hands of Allah (ﷻ).

We don't know what is the fixed amount of our sustenance, let it be on Allah's part. We try out good intention and ask from the grace of Allah and remain content on whatever is the outcome of the effort. Because Allah is the most grateful and most correct as well. Allah says, if we live by this book, Quran, we will be living really well. He will open so many things for us that we don't even know existed, not just in Jannat, here too.

Today the Muslim Ummah is in such a terrible condition we don't even have the basic utilities available to us in a

sustainable way. But Allah is saying that all we have to do is just to be obedient to Allah and His beloved Rasulullah (ﷺ), our economy will come alive again, our job will come, the food will come, all pleasant things will come again SubhanAllah.

So, this is something for us to reflect upon, for Allah giving us Duniya is nothing, this to Him, it is nothing for Allah, if we become the people of Jannah, Allah will drop duniya on us like its worthless, and really until we keep running for this world, the material things, so long as that happen, Allah will keep these things away from us and even if we get the things, they'll not bring us the happiness. And the moment we realise this that there is something more to our life than just being here, then Allah will open the doors of rizq and Barakat for us, and will surely give us a beautiful life in Jannat.

IMPORTANCE AND SIGNIFICANCE OF QURAN

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ [البقرة : 2]

Quran is the final revelation of Allah Almighty to the Rasulullah (ﷺ) for all the mankind. The words of Quran are spoken by Allah (ﷻ) Himself. These words were then sent by Angel Jibril (عليه السلام) in the Arabic language. We can say that the Holy Quran is not a creature but it is the divine words of Allah Himself.

Allah (ﷻ) Himself has taken the responsibility of its safety and authority. He said in the Holy Quran:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ [الحجر : 9]

(Indeed, it is We who sent down the Quran and indeed, We will be its guardian.)

مِنَ الْبَيِّنَاتِ وَالْهُدٰى [البقرة : 159]

Quran is two things, البينات، والهدى

Quran is proof that itself it is the Miracle of Allah, it is from Allah, and Quran is also a guidance, which means our relationship with Quran is also in two parts; one part of it is that I have to appreciate it that makes it miraculous, what makes it perfect, what so amazing about the Quran, that is the part of us, internalizing the fact it is from البينات, now that we have internalized, now

we are completely comfortable with the fact that this is the word of Allah, we are now ready to listen to this guidance, now when it gives us instruction, it's easy for us to follow. So, مِنَ الْبَيِّنَاتِ وَالْهُدٰى.

We have an entire generation of Muslims today, who don't know why they are praying we recite a lot of Quran but we don't know why! Might be doing because otherwise parents may have a high blood pressure. You know what the parents are emphasizing الهدى but they haven't established البينات. You have to be clear on why you are doing this and when you are not clear about 'why' then 'what' becomes less important.

One of the goals of this book is not just to tell us what to do, the goal is to tell us why should we believe in this book, to begin with it keeps reinforcing why we should believe, it keeps doing that.

The Word of Allah is Supreme

وَكَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا [التوبة : 40]

Allah has given us Quran, which is full of guidance, and shows us the right path. If one experience this Book and really engage in this Book, one will know the importance of this Book.

If you have a weak faith, if you have a disease in your heart, if you had a hard time killing your temptations, then Quran says:

وَشِفَاءٌ لِّمَا فِي الصُّدُور [يونس : 57]

(It has a healing for what lies in the chest)

We haven't given it a chance, we underestimated the power that it has, to change us into something for better than what we are now, to transform us completely.

May Allah give us addiction to this Book, so that we learn more and more about Quran, and that addition help us to heal ourselves and better ourselves until the last breath we take on this earth. Aameen!

Virtues of Reciting Quran Sharif

Reward of Every Letter that We Read from Quran

Hadhrat Ayesha (ﷺ) reported:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لاَ أَقُولُ الم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلاَمٌ حَرْفٌ وَمِيمٌ حَرْفٌ " .

Whoever recites a letter from Allah's Book, then he receives the reward from it, and the reward of ten, the like of it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter.

Quran Calms the Soul

Reciting the Quran is the part of remembrance (zikr). It is also a form of Ibadah. When you do zikr, you will attain inner peace, which is mentioned in Quran.

الَّذِينَ آمَنُواْ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللّهِ أَلاَ بِذِكْرِ اللّهِ تَطْمَئِنُّ الْقُلُوبُ [الرعد : 28]

"Those who have believed and whose hearts are assured by the Remembrance of Allah, unquestionably, by the Remembrance of Allah, hearts are assure."

Quran is a Source of Guidance

Allah says in Quran:

كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ [إبراهيم : 1]

'A book we have sent down to you so that you may bring forth mankind from the darkness into the light'

Revelation of Quran

شَهْرُ رَمَضَانَ الَّذِىْ أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدٰى وَالْفُرْقَانِ [البقرة : 185]

"The month of Ramadan (is that) in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion." [Surah al-Baqarah]

In a hadith reported by Hadhrat Ayesha (ﷺ) and narrated by Imam al-Bukhari:

"The angel (Jibril) came to him and asked him to read. The Prophet (ﷺ) replied, "I do not know how to read." The Prophet (ﷺ) added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ [العلق: 1]) 'Read in the name of your Lord, who has created (all that exists), created man from a clot. Read! And your Lord is the Most Generous."

The first Revelation that Allah (ﷻ) revealed to Prophet (ﷺ) was the commandment for his people to seek knowledge, through the spirit of Iqra (reading). This was

clearly expounded by the Prophet (ﷺ). This promotion of knowledge for all humankind had enlightened humanity from the ignorance of the Darkness.

You Stutter and Can't Get it Right? No Problem. You Will Be Rewarded for That Too!

For some of us, the Arabic language is a foreign language. When we are a beginner, we tend to stutter and may find it difficult to read it fluently.

But fear not, Allah (ﷻ) is all knowing, Most Merciful. He will reward us twice for the hard work of trying to read the verses of the Quran!

Hadhrat Ayesha (رضي الله عنها) reported:

الَّذِى يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ وَالَّذِى يَقْرَؤُهُ قَالَ هِشَامٌ وَهُوَ شَدِيدٌ عَلَيْهِ قَالَ شُعْبَةُ وَهُوَ عَلَيْهِ شَاقٌّ فَلَهُ أَجْرَانِ

"The one who is proficient in the recitation of the Quran will be with the honorable and obedient scribers (angels), and he who recites the Quran and finds it difficult to recite, doing his best to recite it in the best way possible, will have two rewards."

EFFECTS OF THE IBADAAT

Every ibadat has some special effect. Like about Namaz Allah (ﷻ) says:

إِنَّ الصَّلَاةَ تَنْهٰى عَنِ الْفَحْشَاءِ وَالْمُنكَرِ [العنكبوت : 45]

(For prayer, restrains from shameful and unjust deeds).

And about Fast Allah says:

لَعَلَّكُمْ تَتَّقُونَ [البقرة : 183]

Fasting is prescribed for you (so that you may attain Taqwa).

And while reciting Quran Sharif we should make this intention (niyat) that O Allah bless me with the part of hidayat that you have written for me and make it easy for me.

People who followed the Sunnah of Prophet (ﷺ) Allah showed countless blessings and mercy upon them. Hadhrat Umar (رضي الله عنه) such a great Sahaba said:

اللَّهُمَّ ارْزُقْنِى شَهَادَةً فِى سَبِيلِكَ وَاجْعَلْ مَوْتِى فِى بَلَدِ رَسُولِكَ صلى الله عليه وسلم.

O Allah! Grant me martyrdom in Your cause, and let my death be in the city of Your Apostle (ﷺ).

Allah (ﷻ) accepted both of his Duas, he was blessed with Shahadat and also died in the city of the Rasulullah (ﷺ).

Ways to Get Close to Rasulullah (ﷺ)

One way to get closure to our beloved Prophet (ﷺ) is to recite Durood Sharif continuously with punctuality. Second way is by following the Sunnah. Never go against the Sunnah and not to consider any Sunnah as minor one. May Allah (ﷻ) give us tawfeeq to live a life in the manner of Sunnah. Aameen!

The Blessing of the Mubarak Ahadith of Rasulullah (ﷺ)

Abu Ahmed, 'Abdullah Bin Bakr bin Muhammed (رحمه الله) once mentioned, "The knowledge which has the most blessing, which is the greatest knowledge, an is most beneficial in this world and the next, after the knowledge is the Mubarak Ahadith of Rasulullah (ﷺ). One will acquire the most blessings through the Mubarak Ahadith on account of the abundant durood that he will recite on Rasulullah (ﷺ) when reading the Mubarak Ahadith. The Mubarak Ahadith of Rasulullah (ﷺ) are like orchard and gardens in which you will find every form of goodness, righteousness, virtue and zikr."

يا ربي صلِّ وسلم دائما أبداً على حبيبك خير الخلق كلهم.

RASULULLAH (ﷺ) SO MUCH CONCERN FOR UMMAH

Prophet Muhammad (ﷺ) said, Allah (ﷻ) gave this opportunity to every Ambiya (عليهم السلام) to ask for one dua and Allah (ﷻ) will accept it. Prophet Ibrahim (عليه السلام) Isa (عليه السلام) and all other Ambiya (عليهم السلام) made that dua of their choice. Then the Sahaba (رضي الله عنهم) asked Rasulullah (ﷺ), O Messenger of Allah, did Allah gave you the same choice? He replied, 'Yes. Then Sahaba (رضي الله عنهم) asked, 'O The Messenger of Allah, what did you ask for?" then Rasulullah (ﷺ) replied, 'I didn't make that dua in duniya, I kept it with me, when my Ummah will be giving results of their deeds on the Day of Judgment, at that time I'll make that one dua, and will not go to Jannat until I take with me the last person of my Ummah, سبحان الله. Such a great love for us.

We should recite Durood Sharif as much as we can, so that on the Day of Qiyamah we can get our closeness to Rasulullah (ﷺ).

Raising an Orphan is a Big Reward

Rasulullah (ﷺ) had a great love for the orphans. It is narrated in a Hadith, that it was the day of Eid, Rasulullah (ﷺ) was going to offer Eid prayer, all of his companions were walking beside him. Children in streets were dressed nicely. On the way, Rasulullah (ﷺ) saw a child sitting on the side of the road, sitting upset and was crying continuously. Prophet (ﷺ) stopped and told the companions to continue their walk to mosque.

He would join them in a while. Rasulullah (ﷺ) went to the child and sat next to him, on the side of the street. He (ﷺ) patted the child on his back and inquired, why are you crying? He said, today is the day of Eid and all young children are holding their father's hand, and they are going for their Eid prayer, I don't have a father who can arrange nice clothes for me, there is no body to hold my hand, I am missing my father. Rasulullah (ﷺ) hold the hand of that child and said what if I become your father and Ayesha (رضي الله عنها) become your mother. Child became so happy his eyes lit up in happiness. Rasulullah (ﷺ) said from today onwards you will never say that you don't have a father, Muhammad (ﷺ) is your father from today and Ayesha (رضي الله عنها) is your mother.

He took the child to his home, and called Humera (Ayesha رضي الله عنها) and said, Humera! Give bath to this child, dress him nicely. That child was of the age of (Hasan رضي الله عنه), so while Ayesha (رضي الله عنها) gave him bath, his clothes were arranged by Rasulullah (ﷺ) from Hasan's (رضي الله عنه) home. After bath finished, he dressed up nicely, his hair was combed, he was given perfume and *surma* on his eyes, he was beautifully dressed up now, and was very happy.

Now he was happy to go for Eid prayer, Rasulullah (ﷺ) sat in front of him and said, 'You said yourself orphan! Today you will not go to the Eid prayer on your foot, I will take you on my shoulders. When Rasulullah (ﷺ) was taking this child on his shoulders, children in streets who were playing were so surprised to see this. That child sitting on the shoulders of Rasulullah (ﷺ) when came nearby the children said, listen you all Rasulullah (ﷺ) has made me his child from today Rasulullah (ﷺ) is

my father and Ayesha (رضي الله عنها) is my mother. After listening this one of the children said, "I wish! I was an orphan too! Rasulullah (ﷺ) would have made me his son. Rasulullah (ﷺ) took that child to the Eid prayer, and when Prophet (ﷺ) was giving the khutbah he had this child sitting on his lap, Rasulullah (ﷺ) conveyed this message to the people that, one who will touch the head of the orphan with compassion the more hair under his hand, the more good Allah will write in his deeds.

Today the rights of orphans are being violated, they are killed and treated badly.

Rasulullah (ﷺ) said:

أَنَا وَكَافِلُ الْيَتِيمِ فِى الْجَنَّةِ هَكَذَا، وَقَالَ بِإِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطٰى.

I and the guardian of the orphan will be in the Garden like that, "indicating his forefinger and middle finger."

Who is a True Muslim?

الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَايِهِمْ وَأَمْوَالِهِمْ.

It was narrated from Abu Hurairah (رضي الله عنه) that: The Messenger of Allah (ﷺ) said: "The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people's lives and wealth are safe."

Explanation

The true Muslim is the one from whose tongue the Muslims are safe, so he does not insult, cause, or

backbite them, nor does he seek to sow any type of evil or corruption among them.

Also, they are safe from his hand, so he does not assault them, take their property without right, or do anything of that nature. The real Muslim is the one who gives up what Allah, the Almighty, has forbidden.

CONDITION OF WOMEN BEFORE ISLAM

The condition of women before Islam was a miserable one. Different societies had different opinion about women. If we go back to the History then it is very dark picture that we see of a woman before Islam. In France, women were totally deprived of their basic needs and they were considered as half-humans, China used to consider the women as the soul of the devil, they used to blame women for every calamity that came into their lives. Japanese people had the opinion that women are not pure and they were strongly prohibited from the place of worship. In Hindu society, a widow would burn herself to death on her husband's funeral, it was a forced practice, women who did not wish to die like this were forced to do so in different ways. Traditionally, a widow was supposed to have no role to play in society and was considered a burden. So, if a woman had no surviving children who could support her. She was pressurized to accept death.

Christians had the opinion that due to women they are not forgiven. They used to encourage women not to get married as they thought it to be good to remain unmarried.

In Arabs, the condition of women before Islam was very horrible, whenever there was a birth of a baby girl in their house, there face used to get pale in embarrassment, they thought girls to be the burden.

They sometimes killed them or buried them alive with the fear of poverty. Cruelty on women was on its high before Islam came into existence.

Status of Women in Islam

When all these miserable conditions were going on women, at that time Allah (ﷻ) sent his beloved Messenger Rasulullah (ﷺ) with the gift of Islam. Prophet Muhammad (ﷺ) beautified and upraised the status of women and said, 'O people! If she is a daughter then she is your honor, as a sister she is your honor, as a wife she is your life partner and as a mother, Jannat is under her feet.

How cruel were those people! Who buried their daughters alive, were they deaf or blind? The crying voices of their daughters didn't have any impact on their heart. So, to teach these type of people Rasulullah (ﷺ) said, " by showing his two fingers, he said, a person who has two daughters, if he raises them nicely, completes their Nikah, that person will be so close to me in Jannat just like these two fingers are close to each other.

Rasulullah (ﷺ) through his beautiful teachings changed the condition of women. He always gave preference to the raising of female child, taught Arab by many beautiful ways, and made them to understand the gift of women that Allah has given to them.

Importance of Nikah

Rasulullah (ﷺ) helped women to restore their honor in society and said لا رهبانية فى الاسلام, Rasulullah (ﷺ) motivated men to be kind with their women, to respect

them and to make them life partners. Rasulullah (ﷺ) said, النكاح من سنتى (Nikah is my Sunnah).

This saying of Rasulullah (ﷺ) raised the value of Nikah. In another Hadith Rasulullah (ﷺ) said, (Nikah is the half of the Iman) النكاح نصف الايمان

Make Nikah Easy

Our beloved Prophet, Rasulullah (ﷺ) spent the simplest life and he is the perfect example comes in our minds when we think of simplicity. When it comes to marriages, this Sunnah is to make the marriage an easy and affordable one. Nikah is a religious function but unfortunately today a lot of customs and rituals have crept in the process of marriages, most of which have absolutely no concept in Islam. Simple Nikah saves us from many other problems. For example, an open ground for the spread of indecency, music/dance, and the mix gatherings, thus playing straight into the hands of the Shaitan. By doing this we are doing nothing but harming the married couples and protecting them from the Blessings of Allah.

"Indeed, the wasteful are the brothers of the devils, and ever has Satan been to his Lord ungrateful." By making weddings expensive, we have made this beautiful sunnah the difficult one. However, it is the easiest act if we perform it according to the Quran and Sunnah. These expenses cause delay in marriages which further leads to major sins.

The money that could be used for the future of the wellbeing of the married couple is spent on extravagant stages and arenas; that money could have been put to better use in determining an easy financial course for the

couple. By over spending that money we are in fact taking away the blessing from the marriage and leaving the couple with scare means.

No doubt that Nikah in our life is a momentous moment, but what if we don't receive the blessings of Allah on this happiest day of our life. We must not put marriages as a showing off, Allah doesn't put His blessing on something which is meant for showing off.

Thus, the wisdom is in the fact that if the starting of this beautiful relationship is done according to Sunnah, we can receive lots of blessings and mercy from Allah (ﷻ) which will really help the couple to build a strong relationship of love and peace.

Dowry – A Dreadful and Unethical Practice

Nowadays, dowry has become a part of wedding ceremonies. If we say that this is common thing among the illiterate or uneducated people, we will be wrong because educated people are much more involved in this evil. The custom of dowry is the route of many evils. There is no religious concern with this practice, but majority of the people happily adopt it.

The elite class to some extent is responsible for this tradition because, they give luxuries to their daughter that a poor woman cannot afford.

On the other hand, lower class of the society has not enough to give dowry to their daughters. So, many of them take huge debts because of the Jahez (dowry). They spend the rest of their lives to pay their debts. Many of our sisters are unable to get married, because their families cannot afford the demands of the other

family in the form of Jahez. Indeed, they are ruined because of it.

The Prophet (ﷺ) is reported to have said that 'the best Nikah is one in which the least amount has been spend.'

Those who can afford to give Jahez should be the ones to oppose it and explain to the family of the groom that Jahez is not an Islamic tradition. If, in every wedding, the families tried to do a little less than what their friends and relatives did, these wasteful customs could be contained to eventually die out. May Allah (ﷻ) help us to remove this evil from the society. Aameen!

Women in Islam

Islam is a blessing for human beings, Quran Sharif is a book of collecting facts, truth and guidance. It is a gift from Allah that we received, and is the greatest treasures of the knowledge. Learning and understanding this book is the right of every Muslim men and women. Prophet Muhammad (ﷺ) said:

طلب العلم فريضة على كل مسلم

Women Should also Seek the Knowledge of Deen

Most of us think that women are only supposed to do the household activities, taking care of family, feeding and raising their children, but all these works are related to the Makhlooq (creation). The second side is that women should also be concern about the duties of Allah (ﷻ) to do good things for Aakhirah, and to live a life which is acceptable to Allah.

So, the first thing is to seek the knowledge of Deen. One who has no knowledge, is like person who don't know

the right path, and goes here and there. But the person with knowledge will easily locate the track, as it is easy for him and if he moves slow to that track even then he will reach the right destiny. Knowledge of Deen shows the guidance, seeking of which is fardh for both men and women.

Practice of Learning in Sahabiyat (ﷺ)

If we look down to the lives of Sahabiyat (ﷺ), their lives were filled with the passion of learning and seeking the knowledge of Deen as that of the Sahaba (ﷺ)like:

- Great Sahaba who had the very best knowledge of Deen used to learn some of the knowledge from Ummul Mominin Syeda Ayesha Siddiqah (ﷺ), (in purdah).
- The first woman to become the Hafiz-e-Quran in this Ummah was Ummul Mominin Syeda Ayesha Siddiqa (ﷺ).
- This is also amazing that the first verses of Quran Sharif from Prophet (ﷺ) was listened and understood by a woman also, Ummul Mominin Hadhrat Khadija (ﷺ).
- It is also surprising that when Prophet (ﷺ) started teaching the Deen, then the first person to get the shahadah was also a woman, named Sumayya (ﷺ) (mother of Ammar Ibn Yasir, Shaheed by Abu Jahl).

So much commitment to Deen سبحان الله, we have a lot to learn from their lives.

A Question of Sahabiyat to Prophet Muhammad (ﷺ)

Sahabiyat (ﷺ) were too much fond of seeking the knowledge of Deen, that once a Sahabiya (ﷺ) asked Rasulullah (ﷺ) that O the Messenger of Allah, these men will be ahead of us! Prophet (ﷺ) asked: How? Then she said: They are involved in Jamaat with you, we women pray at home feeding our children, taking care of them, taking care of their honour and we cannot do much good deeds like them, Rasulullah (ﷺ) replied, the questioner asked a good question and then he said, 'The women who pray Salah at home, Allah (ﷻ) will give her the sawab equal to the men who pray in Jamat in Masjid, and further said, "The woman who can't sleep at night because of her children, she gets the sawab equal to that Mujahid who stands in border whole night for the security.' This is how the practicing of Deen has become easy for the women.

ACCEPTANCE OF DUA

Hadhrat Mufti Ibrahim Salejee Sb said in a Majlis, that the Malaikah (the angels) asked Allah (ﷻ) that, O Allah why some duas are accepted very frequently and some are accepted lately by you? Allah (ﷻ) replied, "In some homes, people have birds, they raise them and to listen their voice again and again they keep them in prison, just like this, when a slave asks Allah for something again and again with tears in his eyes, those tears are so beloved to Allah that He listen to him and at the same time likes to give him again and again.

Allah Accepts Every Dua of Momin (True Believer)

Few Dua shows rapid effects and few doesn't. or sometimes it takes time to be accepted by Allah, reason for the late acceptance is so loving that Allah loves the crying of some of his servants so much that He loves it and accepts it a bit lately. Some of our Duas that are not accepted in Duniya Allah keeps them for us in the form of a big sawab for Aakhirah. SubhanAllah! Allah is so Merciful, whenever we raise our hands, we shouldn't forget ourselves in Duas, always seek a life that benefits us in this duniya and Aakhirah.

Easy Way to Get (Acceptance) in Front of Allah

Everyone among has some problems within ourselves. So we should have the potential to listen and accept it. If someone makes us aware about our problems, our reaction is just opposite? Just like if someone says that you are not good at this or that, then in spite of listening

to them with the intention of self-improvement, we become so much angry that firstly we don't accept it as our problem, it's one of our biggest issue. Our Akabireen were so soft hearted that they very firmly accepted the problems within themselves by keeping an eye on their ownselves. We all know our problems better than others which are needed to be improve. If we also keep an eye on our ownself, and step towards the inner improvement then we can get acceptance in front of Allah (ﷻ).

REALITY OF THIS WORLD

We all love this world but it doesn't love us back, we can give this world everything we have and it will take it return and give us nothing in return. Allah (ﷻ), the Creator of this world says:

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرّاً ثُمَّ يَكُونُ حُطَاماً وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ [الحديد : 20]

"Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller, afterwards if dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) forgiveness from Allah and (His) Good pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment.

The life of this world, is temporary. We got so involved in this life itself, in its short-term goals and enjoyments, that we tend to lose focus on the importance of Hereafter.

Rasulullah (ﷺ) has told us that nothing will satisfy the hunger of a man in his quest for this world except the dust (meaning that when we enter our grave only then will be truly satisfied).

The Prophet (ﷺ) said, "If the son of the Adam had a valley of gold, he would wish he had another one.

Once death asked life, "Why does everyone loves you but they hate me?" so life responded, and it said, "Because you are a painful truth, while I am a beautiful lie." This is what the reality of world is all about.

And this world, we love the most, will be destroyed one day by Allah (ﷻ), who created this. There will be a normal day, everything will be as usual, everyone busy in their lives, someone cooking, someone busy talking, people walking on streets, sun, starts, moon and sky all will be unaware about what is going to happen today!

The Day of Judgment will come upon humankind suddenly. No matter how well informed or interested someone is in the signs that will precede it, its commencement will come as a shock. The trumpet will be blown and the people will hear a sound so horrendous that the mountains and the earth itself will crumble to dust. Allah says in Quran, "And when the trumpet is blown with a single blast, and the earth and the mountain are removed from their places, and crushed with a single crushing, then on that day shall the (Great) Event befall."

Whosoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills.

Allah says:

'Every soul will taste death, then to us will you be returned."

'Does man think that we will not assemble his bones? Yes (we are) able (even) to proportion his fingertips.

Allah (ﷻ) describes this Day of Resurrection in these ayahs:

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ [القيامة : 1]

I swear by the Day of Resurrection

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ [القيامة : 2]

And I swear by the reproaching soul [to the certainty of resurrection].

أَيَحْسَبُ الْإِنسَانُ أَلَّن نَّجْمَعَ عِظَامَهُ [القيامة : 3]

Does man think that We will not assemble his bones?

بَلَى قَادِرِينَ عَلَى أَن نُّسَوِّيَ بَنَانَهُ [القيامة : 4]

Yes. [We are] Able [even] to proportion his fingertips.

بَلْ يُرِيدُ الْإِنسَانُ لِيَفْجُرَ أَمَامَهُ [القيامة : 5]

But man, desires to continue in sin.

يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ [القيامة : 6]

He asks, "When is the Day of Resurrection?"

فَإِذَا بَرِقَ الْبَصَرُ [القيامة : 7]

So, when vision is dazzled

وَخَسَفَ الْقَمَرُ [القيامة : 8]

And the moon darkens

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ [القيامة : 9]

And the sun and the moon are joined,

يَقُولُ الْإِنسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ [القيامة : 10]

Man will say on that Day, "Where is the [place of] escape?"

كَلَّا لَا وَزَرَ [القيامة : 11]

No! There is no refuge.

إِلَى رَبِّكَ يَوْمَئِذٍ نِ الْمُسْتَقَرُّ [القيامة : 12]

To your Lord, that Day, is the [place of] permanence.

Here, was a little explanation from the verses of the Quran, however, Allah (ﷻ) has described the Day of Judgment in so many ayats of Quran.

The Quran describes this Day as one of the happiness for the believers and terror for those who disbelieved in its existence.

Allah says, 'This day truthfulness shall benefit the truthful. For them there will be gardens with streams running in them, to remain in them forever. Allah is pleased with them and they are pleased with Him. That is the great success.'

Now that our eyes have been opened to the truth about the life of this world; about how its adornments and distractions are alluring but deceptive in nature, because they divert our attention from the Hereafter and make us think that all this 'glitter' will last forever; when in fact, everything on this earth will turn into dust as Allah (ﷻ) has promised, we should remember the importance of constantly reciting and understanding the Quran. As a daily routine so that we are reminded of this important fact about this transitory life.

That way, the reminders such as these verses that tells us in the end about the two options we have before us – either painful torment, or the forgiveness of Allah and

His pleasure – will help us focused on those deeds that will enable us to enjoy the truly enjoyable, beautiful, desirable, and eternal life, Insha Allah – the one in the Hereafter.

HOW WE LOSE OUR IMAAN

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِم بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِى مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ [الحديد : 12]

This Aayat belongs to the very middle of the Surah Al-Hadeed, in which Allah (ﷻ) points the scene of the Judgment Day, A day about which Allah (ﷻ) talks about in many places of the Quran and usually when He talks about the people that are heading towards the Jannat, the Believers and the people who are heading towards the hell fire, disbelievers.

But this passage is particularly unique; because Allah doesn't compare here believers with the non-believers but He compares the believers with the hypocrites. (May Allah not make us from them.) Allah compares here the people who have faith with one who pretend or thought that they have faith, therefore the hypocrites.

To summarise what Allah (ﷻ) says that on the Day of Judgment, believers, when they stand, Rasulullah (ﷺ) will be able to see them, the entire ummah. Light is going to be come out from right in front of the believers. It means that they have light coming out from their chest and light coming from their hands. It is important because of our iman is sincere to Allah, and belief is that much strong to turn into light on the Judgment Day.

Because the Day of Judgment is dark it's a long walk to Jannat, we all going to need a light to get it.

Believers on the Day of Judgment

On the Day of Judgment some people will going to have extensive light (Noor) which Prophet (ﷺ) described that you could go from one city to another (that much Noor, سبحان الله). Other group of people will have such a weak light that they barely see the next step that they are taking. So, there are people with different capacities of Noor (light) on the basis of their worldly deeds.

And the true believers now making their way to Jannat and Allah is congratulating them as they have at least light better than those who don't have light. And then Allah says, Congratulations to all of you of garden, at the bottom of which rivers are flowing its right ahead of you, keep going.

Hypocrites on the Day of Judgment

In the next ayat Allah describes the group of people that will also get up on the Day of Judgment and they will notice that they have no light of their own and they are at the middle of the dark. They will see the people (true believers) as light at a faraway distance from them, they will try to run to catch up their lights because when they wake up, they are shocked to see all this to which Allah describes in the Ayah:

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ارْجِعُوا وَرَاءكُمْ فَالْتَمِسُوا نُوراً فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِن قِبَلِهِ الْعَذَابُ [الحديد : 13]

One day will come the hypocrite men and women say to the Believers: "Wait for us! Let us borrow (a Light) from your Light!" It will be said: "Turn your back to your rear! then seek a Light! So, a wall will be put up between them, with a gate therein. Within it will be Mercy throughout, and without it, all alongside, will be (Wrath and) Punishment!

The Day of the Judgment is the day when mother doesn't care about her child, father doesn't care about the son, brother and sister all the relationships are cut, no one is going to help anyone.

وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ [البقرة : 166]

On the Day of Judgment, no one is going to share their light, the only way to get it was in this world (by doing good deeds and obeying Allah and the beloved Rasulullah (ﷺ). So the hypocrites will try to catch up the believers light but Allah says, a massive giant wall will be dropped between the two groups. Now if they are trying to catch them, then they can't. Allah (ﷻ) says, the believer's side (beside that wall), hypocrites can never see the Mercy of Allah and behind (hypocrites) approaching them is Punishment, and they are about to crush. May Allah not make us from them.

So, these hypocrites will desperate, so they call out didn't we used to be with you أَلَمْ نَكُن مَّعَكُمْ, they are asking to the people of the other side, apparently the door couldn't be open from the other side. They will say – open up guys, come on! We used to be with you (we used to be your friends, cousins or brothers!) how are we separated today. Now they are terrified but the people of the other side will be satisfied, and they are

not in a rush anymore because now it's totally safe. Now the people of Jannat they take their time and actually answer them.

يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ قَالُوا بَلَىٰ وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُم بِاللَّهِ الْغَرُورُ [الحديد : 14]

True, of course you used to be with us, however you put yourself in a trial (fitnah), where faith gets tested. The people of Jannat they describe how the people of the other side lose their light, they used to have faith but how they lose it, how did they end up bankrupt on Judgment Day.

It is due to the reason that they kept surrounding them with bad environment, but they thought it will not affect them, they will handle it, they went to bad places, they thought the environment will do nothing to them, but unfortunately it turned them. An example here is, if someone smokes in front of you, at first you will feel bad, you coughing, sneezing and all, but after sitting there for a long time that smoke becomes your oxygen and you don't feel anything.

It's shocking, that some people who thought to be a believer will be shocked, I thought I was with you! And you are not! It is not automatic, it is not guaranteed, it is something you personally will have to make efforts for, your iman is only for you it will not help anyone on the Judgment Day, we all going to be caring about our ownselves, our own light.

Right now, here in this world we can cooperate each other, can help each other to strengthen iman. May Allah make us among those who preserve their iman in their hearts. Aameen!

Reward of Saying Tawheed at the Time of Death

Quran was revealed on earth, the Salah was gifted on miraculous journey up above the heavens. When we are punctual to our five times prayer then at the time of our death, the angel of death comes and removes the Shaitan from our side so that we can easily say tawheed. At the time of death Shaitan, who at this time wants to steal the faith away from the believer. It was narrated that Mua'dh ibn Jabal (ﷺ) said: I heard the Prophet (ﷺ) said, 'If a person's last words are لا اله الا الله محمد رسول الله paradise will be guaranteed for him.'

HONOUR YOUR PARENTS

Islam commands us to honour our parents, to obey them, to respect their opinion, and to be kind in general to our family members.

The Quran and Sunnah contain many instructions for us to behave well with our family members, even if they are unbelievers.

In fact, Allah (ﷻ) will maintain relations with those who are good to their families and He will cut off the relation with those who sever relations with their father, mother and families.

Healthy family ties begin with the righteousness towards father and mother. Allah has commanded us in many words to be excellent with our parents,

وَاعْبُدُواْ اللّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئاً وَبِالْوَالِدَيْنِ إِحْسَاناً [النساء : 36]

'Worship Allah and associate nothing with Him, and be good to father and mother.'

A man came to Prophet Muhammad (ﷺ) and said, 'O Messenger of Allah! Who among the people is the worthiest of my companionship? The Prophet (ﷺ) said: your mother. The man said, 'Then who?' the Prophet (ﷺ) said: 'Then your mother,' the man further asked, 'Then who?' the Prophet (ﷺ) said, 'Then your mother.' The man asked again, 'Then who?'; The Prophet (ﷺ) said, 'Then your father.' (Bukhari, Muslim)

The hadith above highlights the importance of mother. In other words, caring of mother is linked with the mercy and blessings of Allah (ﷻ).

Abu Huraira (رضي الله عنه) reported, the Messenger of Allah (ﷺ) said:

إِنّ اللّهَ عَزّ وَجَلّ لَيَرْفَعُ الدّرَجَةَ لِلْعَبْدِ الصّالِحِ فِى الْجَنّةِ فَيَقُولُ : يَا رَبِّ أَنّى لِى هَذِهِ فَيَقُولُ : بِاسْتِغْفَارِ وَلَدِكَ لَكَ.

Verily, Allah Almighty will raise the status of his righteous servants in Paradise and they will say: O Lord, what is this? Allah will say: This is due to your child seeking forgiveness for you.

Abu Darda (رضي الله عنه) reported: The Prophet (ﷺ) said:

الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ فَإِنْ شِئْتَ فَأَضِعْ ذَلِكَ الْبَابَ أَوِ احْفَظْهُ

'The father is the middle gate to Paradise. So, if you wish, then neglect that door, or protect it.'

Such is the great honour father deserves, yet the mother deserves even more due to the great sacrifices and pain she endured during childbirth.

Al-Mughirah ibn Shu'bah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said:

إِنَّ اَللَّهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ اَلْأُمَّهَاتِ

Verify, Allah has forbidden you from neglecting your duty to your mothers.

Allah commands us not to say "Uff!" to our parents, which is very minor word of annoyance. Anything

worse than that is obviously prohibited. Our respect for our parents should be impeccable in every circumstance, to the best of our ability.

Allah said:

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَاناً إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا فَلاَ تَقُل لَّهُمَا أُفٍّ وَلاَ تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلاً كَرِيماً [الإسراء : 23] وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيراً [الإسراء : 24]

And your Lord has decreed that you worship none but Him and be good to your parents whether one or both of them reach old age with you, do not say to them a word of annoyance and do not repel them, but rather speak to them a noble word. Lower to them the wing of humility for them, out of mercy and say: My Lord, have mercy upon them as they brought me up when I was small. [Surah al-Isra]

Our duties to our parents extend even after their death. One of the best ways to honour our parents when they are gone is by being kind to their friends.

Abdullah ibn Umar reported Allah's Apostle (ﷺ) as saying:

أَبَرُّ الْبِرِّ أَنْ يَصِلَ الرَّجُلُ وُدَّ أَبِيهِ

The best act of righteousness is to maintain relations with a man loved by his father.

Our supplications for Allah to forgive them and have mercy on them will benefit them even as they are existing in the grave.

We ask Allah to bless our parents to forgive them, to have mercy upon them, and to assist us in fulfilling our duties towards them. Aameen!

WHERE TO FIND HAPPINESS?

There is no happiness here; you will never find true contentment in this world. Allah, the creator of this world, the creator of true happiness, has told us the only place, the only location you will ever find true happiness: His way. He says:

أَلاَ بِذِكْرِ اللهِ تَطْمَئِنُّ الْقُلُوبُ [الرعد : 28]

Verily in the remembrance of Allah the hearts find true rest, true happiness, true contentment.

That's where you find it, not in this world. And He has also told us the opposite in the Quran. Allah says that:

"Whoever stays away from My remembrance, whoever stays away from my faith, from my way, from my path, will have a miserable life…"

Whoever stays away from it, Allah promises, no doubt, for that person a miserable life.

If you don't have Allah in your life, you will never be happy regardless of how much money you have. The equation is just not there.

Don't search the happiness in this world. Don't exhaust your effort and waste your life chasing something that Allah has promised us it will be destroyed.

Do you want true happiness? Run to Allah. Allah will give you true happiness in this life and in our real home, the everlasting home, the home that will never ever have

new owners except for you, Paradise. That's what we're seeking.

When Allah Loves a Person (A beautiful Hadith)

When Allah loves a slave, He calls on Jibril (ﷺ). Who is Jibril? He is the greatest of the Malaikah (Angels) as far as Ahlu Sunnah Wal Jama'ah is Concern! The one whom when the Prophet (ﷺ) saw for the first time he fainted because his Wings had covered the horizon. Jibril (ﷺ) is the Angel who is responsible for the most virtues thing upon this Earth, which is conveying the revelation from Allah (ﷻ) to the Messengers of Allah (ﷺ). Jibril and what we know about Jibril? Allah (ﷻ) says, "Whoever is an enemy to Jibril then Allah is the enemy to the disbelievers. Allah defended Jibril (ﷺ) in the Quran. Jibril is the one who took the Prophet (ﷺ) in Isra Wal Mi'raj, the Ascension to the Heavens, Jibril the Malaika we don't know what to say because of his honour and his virtue in the sight of Allah.

Allah (ﷻ) will call on him to share with him the love which he has for you!

Imagine Allah in the above the Heavens, above the Throne, in His Greatness and His Majesty, which is beyond our human comprehension calls out to Jibril to inform that He loves you.

And not only that فأحبوه and then He commands Jibril to love you also. So Jibril now loves you, and Allah loves you, but it doesn't end there, Jibril (as) then will call upon the inhabitants of the Sama (Heavens and Skies), the angels. How many? We can't even count them that Allah created, beyond our human comprehension all of them are commanded simultaneously to love you. Allah

loves a person so you will have to love him then all the angels in the heavens love you.

Then Allah will place acceptance for you on this earth, so people will love you. Not everyone, you may be saying why do I have enemies? The people who loves the Sunnah love you, the people who love Allah and His Messenger will love you. Other people may hate you because of a problem in them, not because of a problem in you. The righteous people will love you. They don't even know why; you never even gave them a dollar or a riyal or pound. You have never done anything for them, then why? Because Allah had love you first, then Jibril loves you second and then the Malaikah afterwards. Then Allah (ﷻ) put acceptance for you on earth. We ask Allah (ﷻ) to make us amongst them. Aameen. But the Hadith doesn't stop here. The Hadith has a very saddening continuation, which we should seek refuge with Allah from. And if Allah hates a slave, He also calls unto Jibril and commands him to hate that person. Then Jibril will tell the angels to hate this person, then Allah will put hatred for him on earth.

If you are prideful and arrogant you are qualified for this hatred because Allah doesn't love the arrogant.

وَاللهُ لَا يُحِبُّ كُلَّ مُتَكَبِّرٍ جَبَّارٍ

If you go against the correct Sunnah then Allah does not love the one who goes against the Sunnah. If you don't observe Taqwa and you don't observe good and don't observe tawbah and purification, then again, we are disqualified.

It is not too late because we are breathing, it is not too late because it is Ramadan, and if you lead a life of

someone who attained Allah's hatred, if you were to return to Allah, then Allah will love you and be happier, he would be so happy with your tawbah (repentance).

حَتَّى إِذَا جَاء أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ o لَعَلِّي أَعْمَلُ صَالِحاً فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَايِلُهَا وَمِن وَرَايِهِم بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

[المؤمنون : 99-100]

Until when death comes to one of them and he will say Oh Allah! Allow me to return so that I may do good in which I left behind, and it would be said to him no. It is only a word, it's nothing but just a wish and won't be fulfilled.

Let us not wait for death. If each of us acted upon a Sunnah, lived according to the Sunnah and invited people to the Sunnah and enjoyed what is good and forbade what's evil, we would make a major change in the city which we live. And if Muslims all over the world had that same attitude then we will change the condition of the whole ummah.

If Ramadan ends and you are the same way you were before Ramadan began then one of us is a loser if we don't return to Allah after Ramadan, then we are losers as well. We should always make dua to Allah to help our minds attaining Allah's love, fetching for the Sunnah and acting upon it whenever we are able to do so.

THE DANGERS OF SCREEN ADDICTION

It is all about the silent war between the real world and the virtual world and the virtual world seems to be winning. From a seven-year old (and below) to a seventy-year old, most of us have gone crazy after the smartphone. When you step on the road it is very common to see nearly everyone in the street lovingly caressing the screens of their mobile phones and totally engrossed in their own virtual world.

A smartphone or tablet can be a hugely productive tool. Communicating with our close ones who might be thousands of miles away has become very easy and convenient after the introduction of these tools. Some valuable articles, Ahadith, Tafseer. health tips, are shared through social media.

However, you should not forget that all these enchanting 'state of the art' communication devices that have captured your heart come in 'package deals'. Included in these 'package deals' are also their negative attributes! One of them is that excessive attachment to these tools can create an addiction in you that can prove to be quite harmful. It can unconsciously or consciously interfere with your 'ibadah (the obedience, submission, and devotion to Allah), your daily life, your work, your relationships and, most importantly, the tarbiyat (right upbringing) that you might be imparting to your children.

Our maqsad (purpose) of coming to this world is only to worship Allah the Sublime and High and we have to keep our hearts occupied with His Love and our attachment should be to Him alone. The things of this world, including the means of earning our daily bread, our properties, our farms, our means of travel and the various tools that we use are merely our needs, our necessities.

Unfortunately, some of us have turned these necessities into our maqsad. Amongst them, many people have been totally hooked by some of the technological tools, and obviously, the number one position amongst all these gadgets has been snatched, by a huge margin, by the smartphone!

Why get caught up with modern myths and legends? You also have responsibilities towards your close ones like your parents, siblings, spouses and your offspring. They are always your first priorities. Excessive time online often results in the negligence of these responsibilities. For instance, your parents might be desiring your attention but your entire concentration might be on the smartphone or any other electronic device, to such an extent that you might not even notice they need you.

May Allah (ﷻ) give us the understanding to limit our use of these electronic devices. Aameen!

SUNNAT AND ADAAB OF RAMADAN

Ramadan is a month of countless blessings, a month which require a Muslim to observe one of the five pillars of Islam, fasting. Some points to be concerned on this month are discussed here.

1) Refrain from anything that is doubtful or haram whether it is a doubtful food or actions etc.

2) Increase four actions in Ramadan:
(a) The recitation of the Kalimah 'Laa Ilaha Illallah'
(b) Istighfaar
(c) Seeking entrance to Jannah
(d) Seeking protection from Jahannam

عن سلمان رضى الله عنه قال خطبنا رسول الله صلى الله عليه وسلم فى آخر يوم من شعبان .... واستكثروا فيه من أربع خصال خصلتين ترضون بهما ربكم وخصلتين لا غناء بكم عنهما فأما الخصلتان اللتان ترضون بهما ربكم فشهادة أن لا إله إلا الله وتستغفرونه وأما الخصلتان اللتان لا غناء بكم عنهما فتسألون الله الجنة وتعوذون به من النار.

Hadhrat Salman (ﷺ) reports that Rasulullah (ﷺ) delivered a Khutbah on the last day of Sha'ban (wherein he mentioned): 'And (in this month) carry out four actions in abundance. Two actions are such that you

cannot do without it. The two actions which will be pleasing to your Rabb is the recitation of the Kalimah 'La Ilaha Illallah' and seeking his forgiveness. The two actions that you cannot do without is asking Allah (ﷺ) for entry into Jannah, and seeking deliverance from the fire of Jahannam."

3) Make abundant dua during Ramadan. The dua of a fasting person is readily accepted, especially the dua that is made before iftar.

Hadhrat Abu Hurairah (ﷺ) reports that Rasulullah (ﷺ) said, "There are three people whose duas are not rejected; the fasting person until he breaks the fast, the just ruler and the dua of the oppressed which Allah (ﷺ) lifts above the clouds and opens the doors of the heavens for it. Allah (ﷺ) says, "I take a Qasm on my honour, I will definitely assist you, even though it may be after sometime.

Hadhrat Abdullah bin Amr (ﷺ) reports that Rasulullah (ﷺ) said, 'At the time of Iftar, the fasting person's duas are accepted.' Hadhrat Abdullah bin Amr (ﷺ) would call his family and children at the time of iftar and engage in dua.

4) The month of Ramadan is known as the month of the Quran. Hence, one should recite as much Quran as possible. Huffaz should recite much more than the non-Huffaz.

5) Fasting is a great ibadat hence during the fast one should ensure that one does not involve oneself in any action whereby the reward of the fast is lost. One should exercise caution in refraining from all types of vain talk and futile activities etc.

عن أبى هريرة رضى الله عنه قال قال رسول الله صلى الله عليه وسلم رُبَّ صائمٍ ليس له من صيامه إلا الجوع ورُبَّ قائمٍ ليس له من قيامه إلا السهر.

Hadhrat Abu Hurirah (ﷺ) reports that Rasulullah (ﷺ) said, 'Many are the ones whose fast, attaining nothing by such fasting except for hunger, and many are ones performing salah by night attaining nothing by it, except for the discomfort of staying awake at night.'

عَنْ أَبِي هُرَيْرَةَ رضى الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ.

Hadhrat Abu Huraira (ﷺ) reports that Rasulullah (ﷺ) said, "Whoever does not restrain from shameless talk and shameless deeds (while fasting) Allah (ﷻ) does not need him to refrain from eating and drinking.

6) During the fast one should refrain from quarrelling, fighting and entering into arguments. If someone wishes to engage the fasting person into an argument, he should respectfully say to him, "I am a fasting person' (i.e. it does not behave a fasting person to enter into quarrels, fighting and arguments)

عَنْ أَبِي هُرَيْرَةَ رضى الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: وَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلاَ يَرْفُثْ وَلاَ يَصْخَبْ فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي امْرُؤٌ صَائِمٌ.

Hadhrat Abu Hurairah (ﷺ) reports that Rasulullah (ﷺ) said: "During the fast, one should not engage in obscene talk or act in an ignorant manner by shouting and

yelling. If anyone hurts abuse at you or swears you or fights with you, then you should (respectfully) say, I am fasting."

7) Ramadan grants one a good opportunity to perform tahajjud as one is awake at the time of Sehri.

8) Try to complete all commitments and necessary duties before Ramadan so that all one's time can be dedicated and devoted to ibadat.

Hadhrat Ubadah bin Samit (ﷺ) reports that on one occasion close to Ramadan, Rasulullah (ﷺ) addressed the Sahaba saying: "Ramadan the month of blessings is about to dawn upon you. It is in this month wherein Allah (ﷻ) turns His special mercies towards you, forgives your sins, accept your duas and supplications, looks at your precedence with each other in carrying out good deeds (to please Allah) and boast to His angels about you. Hence, show Allah (ﷻ) your works of piety and righteousness. For certainly the most unfortunate one is deprived of the mercy of Allah (ﷻ) in this blessed month.

Woe to him who found the blessed month of Ramadan and let it pass without gaining forgiveness:

Hadhrat Ka'b bin Ujrah (ﷺ) reports that on one occasion Rasulullah (ﷺ) asked the Sahabah to come close to the mimbar. When we came close, Rasulullah (ﷺ) ascended the mimbar. When he ascended the first step he said 'Aameen'. (When he descended from the mimbar after delivering the Khutbah) the Sahabah (ﷺ) enquired, 'O Rasulullah (ﷺ) we heard you mention something today that we never hear from you before (i.e. Rasulullah (ﷺ) saying 'Aameen' thrice while ascending the mimbar.

Rasulullah (ﷺ) said: 'When I ascended the first step, Hadhrat Jibril (as) appeared before me and said, "Woe to him who found the blessed month of Ramadan and let it pass without gaining forgiveness (i.e. He did not fulfil the rights of this month) 'upon that I said 'Aameen'. (when I ascended second step) he said, 'Woe to him before whom your name is mentioned and he doesn't recite durood upon you.' I replied 'Aameen'. (When I ascended the third step), he said, 'Woe to that person in whose presence both parents or one of them attain old age (and through failure to serve them and fulfil their rights) is not allowed to enter Paradise. I said 'Aameen'.

THE INVESTMENT THAT ALWAYS PAYS

Hadhrat Shaikh Moulana Muhammad Zakariya (رحمه الله) once mentioned:

All worldly pursuits, regardless of whether they relate to trade and commerce, agriculture or any other worldly occupation, can only be attained through striving hard and making an effort. One will have to apply himself and undergo some type of difficulty in order to achieve his goal. Similar is the case of Deeni efforts. The work of Deen and its progress cannot be accomplished without striving and working hard. However, the difference between striving for Deen and striving for the world is that despite one making the necessary effort and applying himself in worldly pursuits, one will not always achieve his goal. On the contrary, in the case of Deen, one is always successful as he is rewarded for the effort he makes and the hardship he undergoes. There are so many people who attain high degrees in the world but thereafter roam about unable to obtain employment. This is also the case in regards to many people who open up businesses with the hope of becoming affluent but to their dismay, find that the business does not turn out to be a success for them. However, when it comes to the work of Deen, the effort and toil that one puts in, will never go unrewarded and in vain. Hadhrat Maulana Rashid Ahmad Gangohi (رحمه الله) once mentioned, "Even if the name of Allah (ﷻ) is taken

in a state of negligence, it will not be void of effect and reward."

The Temptation of My Ummah Lies in Wealth

Hadhrat Shaikh Maulana Zakariya (رحمه الله) writes:

Wealth is beneficial as well as harmful; it is both a cure as well as a poison. Rasulullah (ﷺ) said, "For every ummah (people), there has been a trial and a temptation; the temptation of my Ummah lies in wealth". Hence it is necessary to guard oneself against this temptation and its harmful effects. If someone possesses a poisonous snake and he makes an antidote, it will be useful both for himself and for other people. Otherwise, its poison will prove fatal for himself and will also harm others. It was in view of these harmful effects of wealth that Rasulullah (ﷺ) once remarked, "This wealth is pleasant and attractive to see and inviting to the heart; it is beneficial for him who obtains it by rightful means (in the manner prescribed by Shariah) and spends it properly; but he who obtains it by unlawful means is like one suffering from a disease in which one goes on eating without being satisfied."

Protecting One's Wealth through Discharging Zakat

Hadhrat Shaikh Moulana Muhammad Zakariya (رحمه الله) mentioned:

If one does not discharge one's zakat from one's wealth, then that zakat eventually will destroy the entire wealth, either by fire burning it, or by being spent in court cases, or on medical expenses or some other unnecessary purpose. On the other hand, if one discharges zakah

then Allah (ﷻ) will bless one with barakah in one's wealth and the wealth will not decrease.

Zakat – Purification of Wealth

Zakat is also a spiritual connection to one's maker to purify the wealth for the will of Allah (ﷻ), is to acknowledge that everything we own belongs to Him, and it is for Him that we strive to end poverty and help our brothers and sisters. Allah says in Quran Sharif:

Righteousness is not that you turn your faces towards the east or the west, but (true) righteousness is (in) one who believes in Allah, the Last Day, the angels, the Book and the Prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayers and gives zakat; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the one who have been true, and it is those who are righteous.

REFRAINING FROM HARAM WEALTH

Hadhrat Maulana Ashraf Ali Thanvi (ﷺ) once mentioned:

It is compulsory upon every person to refrain from haram wealth. However, the pious servants of Allah (ﷻ) do not confine their caution to refraining from haram wealth. Rather they exercise extreme caution even in regard to doubtful wealth. By consuming haram wealth, many evils are created within the soul. This is what destroys a man.

Doubtful Wealth

Hadhrat Maulana Ashraf Ali Thanvi (ﷺ) mentioned:

Hadhrat Abdullah bin Mubarak (ﷺ) (a great luminary and ascetic, who was the student of Hadhrat Imam Abu Hanifah (ﷺ) says: 'I prefer returning one Dirham which is obtained through a doubtful source than giving 600000 Dirhams in charity. Hadhrat Thanvi (ﷺ) then mentioned that from this statement of Hadhrat we understand the serious nature of doubtful wealth.

It is extremely sad to find that nowadays let alone doubtful wealth, people do not even refrain from that wealth which is categorically declared haram in Shariah. All that they are interested in is increasing and accumulating their wealth, regardless of the manner or means through which the wealth is acquired.

Halal Wealth (the Inner Satisfaction)

We might earn money through haram means but we will end up giving to doctors and lawyers. We might have children and money that can be used by generation after generation but Allah (ﷻ) will make us poor by heart in terms of money and children, while a person earning halal income will be made rich in heart even though his income is less and he will find coolness in his children. He will be so peaceful and calm that it would reflect on his face and life. May Allah (ﷻ) help us to accept his advice. Aameen!

Allah (ﷻ) Looks for an Excuse to Forgive

Hadhrat Maulana Ashraf Ali Thanvi (ﷺ) once mentioned:

Once an 'Alim cried before me out of fear that he did not know in which condition he will pass away. Thereafter Maulana Thanvi (ﷺ) said, I do not generally take oaths in regard to any affair in the future. However, I take an oath with firm conviction that Allah (ﷻ), out of His infinite grace and mercy towards His servants, looks for excuses to forgive a person. Allah (ﷻ) does not look for excuses to punish one. Why should Allah (ﷻ) want to punish one whereas He Himself mentions in the Quran:

مَّا يَفْعَلُ اللَّـهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنتُمْ [النساء: 147]

(What will Allah gain through punishing you, if you express shukr (gratitude) and believe! (Malfoozat Hakeemul Ummat (ﷺ)10/343)

Allah (ﷻ) Deals with His Servant in Accordance to the Servant's Expectation of Him

Hadhrat Maulana Ashraf Ali Thanvi (رحمه الله) once mentioned:

At no point should one become despondent of the mercy of Allah (ﷻ). Instead, one should hope for Allah's special mercy at all times. Allah (ﷻ) deals with His servants in accordance to the expectation the servant has of Allah (ﷻ). Allah (ﷻ) is all forgiving and Merciful. However, the condition and prerequisite to acquire His divine Mercy is that one expresses his need (for the divine Mercy) before Allah (ﷻ) and the one goes on striving to fulfil the orders of Allah (ﷻ). (Malfoozaat of Hakeemul Ummah (رحمه الله) 4/272)

Keeping the Heart Pure all Times

Hadhrat Maulana Ashraf Ali Thanvi (رحمه الله) once mentioned:

In order to acquire the true love of Allah (ﷻ), I consider it extremely important for one to keep one's heart pure at all times from wrong feelings and sinful thoughts and be focused towards Mercy of Allah (ﷻ). The reason for this is that the beggar heeds to keep his bowl empty and show his need in order to attract the sight of the mercy of some generous person. Likewise, in the case of the lover of Allah (ﷻ) whose heart remains pure at all time, emptied of all wrong feelings and sinful thought, aspiring the love of Allah (ﷻ). Perhaps the moment may strike where the sight of Allah's mercy will fall on him and fill his heart with the special love of the beloved.

The Noor of the Heart Cannot Co-Exist with Sins

Hadhrat Maulana Ashraf Ali Thanvi (رحمه الله) once mentioned:

It is possible that there be good deeds in a person's life despite him also being involved in sins. However, the noor of the heart cannot co-exist with sins. Where sins are perpetrated, immediately the light of the heart is affected.

Imam Ghazali (رحمه الله) said when we recite Quran, perform nafil salah and some other good acts and look into our hearts and if we don't see any improvement that indicates that our heart has disease. When we get cold, our nose cannot sense the fragrance, when we have disease in our heart, we won't sense the Noor of the righteous acts. There is some sin in our heart that prevents from sensing the noor or else it's impossible that we can sense a flower but not the noor that has more fragrance than any worldly things. When unnecessary talks can take the noor of the heart then we can think of sins. Aforetime, about 1200 Muslims used to come to masjid of Sheikh Maulana Zakariya (رحمه الله) for itikaf, the main instruction given by Sheikh was that they could eat, sleep but he should never see anyone engaging in talks in which case he will send them out as that destroys all the effort spent in Ibadah, taking all the Noor of the heart.

How to Avoid Sins

The first step in overcoming the habit of sin is recognizing the problem that it exists. Overcoming the habit of sin is very difficult, as sin is something all humans fall into, and the only ones who are protected from it are the prophets. The Prophet Muhammad (ﷺ)

said in a hadith, "All children of Adam are wrongdoers, and the best of the wrongdoers are those who repent". The first step for the sinner, then, is sincere repentance. We should take the Prophet's advice and turn to Allah frequently, as he said "O people! Repent to Allah and ask forgiveness of Him, for indeed I repent a hundred times a day".

There are so many ways by which we can avoid sins, some of them are discussed here.

How to Avoid Lying?

In a Mubarak Hadith, Rasulullah (ﷺ) said, "Destruction is for the man who tells lies for the amusement of other people destructions is for him."
Allah (ﷻ) says in Quran not to lie through this ayah:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ [الحج : 30]

In the above ayah, Allah (ﷻ) tells us not to say false statements.
It has been narrated that Rasulullah (ﷺ) said, in another Hadith, when a person lies, a very bad smell comes from his mouth due to which angels move at a far distance from him. Now, this came into Hadith, if we think about this before speaking a lie then we can protect ourselves from this sin.

How to Avoid Anger

Whenever something makes us angry, we should think that if we avoid it, try to neglect it, then Allah (ﷻ) will reward us for the same. Rasulullah (ﷺ) said in a Mubarak Hadith that if you are angry then recite أعوذ بالله من الشيطن الرجيم and frequently sit down if you are in a

standing position. This is how Rasulullah (ﷺ) beautifully taught us.

How to Protect Your Gaze?

If a person can't protect his gaze form the Non-Mahram then he should think of this Ayah, in which Allah (ﷻ) says:

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ [النور : 30]

Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal acts etc.). that is pure for them. Verily, Allah is all aware of what they do.

Our eyes are one of the greatest gifts that Allah gave us, our utmost responsibility is to protect our gaze and not to misuse of the gift, because at the end we have to give answer of the things that we did in this world.

How to Avoid Arrogance

Arrogance or pride is something that Allah Almighty dislikes the most. Arrogance is the feature of Iblees and his followers. We all know that the first one who showed arrogance towards Allah (ﷻ) and His creation was the Iblees. When Allah Almighty commanded Iblees to prostate to Adam he refused to do so and was arrogant, and said,

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ [صـ : 76]

"I am better than him (Adam), you created me from fire, and him you created from clay."

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ [الزمر: 72]

"(To them) it will be said, 'Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant."

It is mentioned in a Hadith, Rasulullah (ﷺ) said, No one will enter paradise in whose heart is a mustard-seed of arrogance.

Now, if we think all about these, then we can understand. How much great is this sin, May Allah Protect us.

Prevent Yourself from Backbiting

Today we see in different gatherings of women, men, students, or any other category of gathering, one thing that is common is backbiting. It is the greatest sin, if one come to know about its effect, then surely one can protect himself/herself from this sin.

Allah (ﷻ) says in Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيراً مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبْ بَّعْضُكُم بَعْضاً أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتاً فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ [الحجرات : 12]

… And spy not on each other behind their backs. Would anyone of you like to eat the flesh of his dead brother; no, you would abhor it… but fear Allah for Allah is Oft-Returning, Most Merciful.

Consequences of Backbiting

Prophet Muhammad (ﷺ) once gave counsel to Abu Dharr (رضي الله عنه) saying, 'O Abu Dharr! Beware of backbiting, for backbiting is greater than adultery (zina).' Abu Dharr (رضي الله عنه) said: 'Why is that so, O Messenger of Allah?" He (ﷺ) replied: That is because when a man commits adultery and then repents to Allah, Allah accepts his repentance. However, backbiting is not forgiven until forgiven by its victims.

Prohibition of Listening to Backbiting

In the same manner as backbiting is prohibited, so also its listening to it. Indeed, as some traditions indicate that, a listener is like a backbiter in all the aspects, so much so that his act is a grave sin carrying an obligation to seek forgiveness from the victim.

Backbiting often results from a weakness in the backbiter's own soul, such as an inferiority complex. One should pray into his own to discover what weakness prompted him to backbite his brother or sister; then set out to remedy the weakness.

Rasulullah (ﷺ) said, "No fire is faster in consuming dry wood than gheebah (backbiting) in consuming a devotee's virtues.

May Allah protect all of us from this sin. Aameen!

Always Seek Forgiveness from Allah

A believer should always seek forgiveness from Allah (ﷻ). Because human is a storehouse of so many mistakes. He should be always a concern whether he is following the path of Allah and His beloved Messenger or not. It's mentioned in the Hadith that Rasulullah (ﷺ)

said, A verse from Surah Hud made me old, and the ayat is,

فَاسْتَقِمْ كَمَا أُمِرْتَ الآية [هود : 112]

'Therefore, stand firm (in the straight path) as thou art commanded'.

Now Rasulullah (ﷺ) was always worried about this, whether he is leading his life according to Allah or not? Some hair on his head turned white due to this sadness. Therefore, a believer should always be concerned about his sins and should always seek forgiveness of the sins. If somehow, we commit a sin then we should not lose hope, ask forgiveness to Allah, Allah (ﷻ) will surely forgive us. Allah (ﷻ) says in Quran Sharif:

قُلْ يَا عِبَادِىَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ [الزمر : 53]

"Say: 'O my servants who have transgressed against themselves (by sinning), do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is he who is the forgiving, the Merciful."

Some people think that they have done lots of sins in their life and there is no chance to be forgiven by Allah. This type of thinking is not good. It is mentioned in Hadith, Rasulullah (ﷺ) said, التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لاَ ذَنْبَ لَهُ 'The one who repents from sin is like one who did not sin.' In another Hadith is mentioned that "Losing hope (despair) is a disbelief, because one can be cleansed from one's sins by repenting.

Method of Repentance

Perform wudhu (ablution) properly, perform two Raka'ats of prayer and raise the hands in dua. After

praising Allah and reciting durood Sharif one should say to Allah that O Allah! Forgive my sins that I did after reaching puberty, whatever sin I did in awareness or in negligence, forgive me and also promise with Allah that you will not commit any further sin, and say to Allah to help you for the same, also make this dua

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ [الأعراف : 23]

(O' Lord! We have wronged ourselves and if you do not forgive us and have mercy upon us, we will surely be among the losers), and ask forgiveness to Allah. In-shaAllah, Allah will forgive all the sins, because He is the Most Merciful.

Story of a Woman Having Great Taqwa

In earlier times, taqwa was not limited to the men only. At that time women were also ahead of the men in taqwa. One of such examples is explained here. Abdullah (رحمه الله) was the son of Imam Ahmad Bin Hambal (رحمه الله). Once he was sitting with his father, an old lady came to him and asked a ma'sla with his father; she said, I do cotton making work at home, one night I was making cotton on the roof of my house, the security guard of the royals was standing on that street with a lamp on his hand, he was talking to someone, as I was sitting on my roof making cotton, once that light from the lamp enlightened my surrounding so much, I thought to do my work fast before the man leaves the street. So I did my work very fast by using that light. Now it came into my mind that I have used his light and didn't pay to him, so is this cotton now jayaz for me?

Imam Ahmad (ﷺ) replied, "Give that cotton in sadaqah, Allah (ﷻ) will give you much more than before.

Hadhrat Abdullah (ﷺ) says that I was so surprised to hear this that she is so concerned even about using the light that she used from her surroundings. The old lady made dua for Imam Sahab and she went back. Imam Ahmad Bin Hambal (ﷺ) asked his son Abdullah (ﷺ) to follow the lady to see from which home she relates, after following the lady he saw that the old lady entered in the house of Bishr Haafi (ﷺ) and she was his sister. What a high level of taqwa, سبحان الله. These types of women will be ahead of the men on the Day of Qiyamah.

Understanding the True Meaning of Taqwa

Taqwa cannot be classified simply as 'Piety' or 'Fearing Allah' rather it is much deeper and intricate that a person who has taqwa is a Muttaqi, and Allah (ﷻ) loves the person of Taqwa. A Muttaqi demonstrates this constant state of endearment throughout his/her actions in every facet of life, and reduces all the obstacles that prevent him/her from dedicating everything to Allah. He/she minimizes the distractions and all the 'noise' in life that drown out his/her awareness of Allah. It is also said that Allah manifests Himself in the silences of the soul, and if a person has a lot of noise, desires, diseases of the soul, haram passions etc, he will never be able to feel the presence of Allah in his/her soul. The soul will never be awakened to the reality of the eternal being, because it is cluttered and clogged with all other pursuits, in order to hear His whispers, one has to be silent, if a person never stops unnecessary talking, he will not be able to listen to Allah.

DAJJAL – THE BIGGEST FITNAH OF THE WORLD

It is in many statements of the beloved Prophet (ﷺ) that near the Day of Qiyamah among many other fitnahs (trials, corruptions), a fitnah of Maseeh Dajjal will also appear. In order to make the believers well aware of the fitnah, the beloved Prophet (ﷺ) mentioned in different occasions and gatherings. He would seek refuge and protection of Allah even in his prayers. His Dua used to be with following words:

(اللَّهُمَّ إِنِّى) أَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ ".

"O Allah! I seek refuge with You from the affliction of Al-Masih Ad-Dajjal."

Because it is very important issue, the Ulama of Islam have mentioned it in their books with full details. Some of the important points related to this issue are mentioned here, from the book Bahar-e-Shariat:

- He will claim to be God.
- The word 'Kaafir' will be engraved on his forehead. All true Muslims will see this clearly, but the non-believers will not be able to see this.
- With the exception of Haramain Sharifain (Makkah and Madinah), Dajjal will travel the entire world in forty days. The first day will be equivalent to one year, the second day will be equivalent to one month, the third day will be

equivalent to one week and the rest of the days shall all be of twenty-four hours each.

- He will travel with great swiftness, like the strong winds steer the clouds. His fitnah (corruption) will be very potent.
- He will have with him a garden and a huge fire. He will refer to his garden as Jannat and his fire as Jahannam. These will go with him wherever he goes.
- That which looks like a garden, will be fire and that which seems like fire, will be a garden.
- He will enter all those who bring faith in him into his garden and he will enter all those who reject him into his fire.
- He will bring the dead back to life. He will command barren land to grow lush vegetation, He will cause it to rain. He will cause the livestock to become healthy.
- He will try to enter Makkah and Madinah, and the Angels appointed by Almighty Allah will turn him away from this direction.
- After travelling the world, he will go to Syria. At this time, Hadhrat Isa عَلَيْهِ السَّلَام will descend on the Eastern Minaret of the Jaame Masjid of Damascus.
- It will be early in the morning. The Iqamat for Namaz-e-Fajr would have already been called out. Hadhrat Imam Mahdi عَلَيْهِ السَّلَام will be present in this Jamaat. Hadhrat Isa عَلَيْهِ السَّلَام will command him to lead the Fajr Namaz. Hadhrat Imam Mahdi عَلَيْهِ السَّلَام will lead the congregation and Dajjal will start melting through the fragrant breath of Hadhrat Isa عَلَيْهِ السَّلَام, like salt melts in water.
- This fragrant scent of Hadhrat Isa's عَلَيْهِ السَّلَام breath will spread as far as the eye can see. He will flee and Hadhrat Isa عَلَيْهِ السَّلَام will pursue

him, and throw a spear into his back, sending him towards the fire of hell.

And in this way this fitnah will come to an end on the hands of Prophet Isa عَلَيْهِ السَّلَام.

THE PROPHET MUHAMMAD'S (ﷺ) LAST SERMON

This sermon was delivered on the Ninth Day of Dhul Hijjah 10 A.H. in the Uranah Valley of Mount Arafat. After praising, and thanking Allah he said:

"O People! Lend me an attentive ear, for I know not whether after this year I shall ever be amongst you again. Therefore, listen carefully to what I am saying and take these words to those who could not be present here today."

"O People! just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that he will indeed reckon your deeds."

Allah has forbidden you to take usury, therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequality. Allah has judged that there shall be no interest and that all interest due to Abbas Ibn 'Abd'al Muttalib shall henceforth be waived."

Beware of Shaitan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People it is true that you have certain rights with regard to your women but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well never to be unchaste.

O People! listen to me in earnest, worship Allah, say your five daily prayers (salah), fast during the month of Ramadan, and give your wealth in zakat. Perform Hajj if you can afford it.

All mankind is from Adam and Hawwa, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also, a White has no superiority over a Black nor a Black has any superiority over a White except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves. Remember one day you will meet Allah and answer your deeds. So beware, do not astray from the path of righteousness after I am gone.

O People! No Prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O People! and understand words which I convey to you. I leave behind me two things, the Quran and my example,

the Sunnah and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly.

By my witness, O Allah, that I have conveyed your message to Your people.

IMPORTANCE OF MAKING DUA

اَلدُّعَاءُ مُخُّ اَلْعِبَادَةِ

(The supplication is the essence of worship)

Dua means supplication, which means communicating with the Almighty, Allah (ﷻ). It is an important path of our faith and belief. We ask Allah Almighty for whatever we want in our life, no matter how big it is or how small it is, even if you need a needle, then make dua from Allah (ﷻ), because He is the only one who listens to our Dua. Dua can be done anytime, it is considered as a weapon by which we can change our situation by asking the help of Almighty Allah. Allah Almighty says in the Quran:

وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ [البقرة : 186]

"When my servants ask you about me, (tell them), I am really close to them, I listen to the prayer of each supplicant when he invokes me."

So, with this verse, we can say that Allah the Almighty listens to us when we make dua. We should always seek help from Allah.

Rasulullah (ﷺ) said in Mubarak Hadith وإذا سألت فاسئل الله (whenever you ask, ask from Allah (ﷻ).

Allah (ﷻ) in Quran Sharif describes that Prophet Hadhrat Zakariya (as) had no children, so he made Dua to Allah (ﷻ) (mention in Surah Maryam), Allah (ﷻ) accepted his dua and blessed him with a son, named Hadhrat Yahya (as). Hadhrat Yunus (عليه السلام) was engulfed by a big fish of the ocean, so inside the stomach of the fish, he made dua to Allah (ﷻ), which Allah (ﷻ) accepted. Just like this Hadhrat Ayyub (عليه السلام) was affected by a very severe disease, so he made dua to Allah (ﷻ), and his dua was accepted. This is how by describing the various incidents in Quran, Allah (ﷻ) wants to make us understand the value and importance of dua. Allah (ﷻ) encourages us to place our dreams, hopes, fears and uncertainties before Him and to be sure that He hears every word.

Aadaab of Making Dua

Hadhrat Fadhalah bin 'Ubaid (رضي الله عنه) mentions that on one occasion while Rasulullah (ﷺ) was seated (in the Masjid), a certain person entered and performed Salah. After performing Salah, the person made dua saying, "O Allah! Forgive me and shower your mercy upon me!" observing the manner in which this person had made dua, Rasulullah (ﷺ) addressed him saying 'you have hastened (in asking Allah for your need), O Musalli! After performing salah, when you are seated to make dua, commence by first praising Allah (ﷻ) as He is worthy of being praised. Therefore, recite durood upon me, and then present your need to Allah (ﷻ)."

Thereafter, another person performed Salah. After performing Salah, he praised Allah (ﷻ) recited durood upon Rasulullah (ﷺ) and then commenced making dua.

Observing this person, Rasulullah (ﷺ) said to him, 'O Musalli! Make dua, for your dua will be accepted!"

We should do dua not only for ourselves but also for our parents, brothers, and sisters, spouse and children, relatives and friends and especially Muslims who are struggling everywhere. We should pray for them for good in this world as well as in the hereafter.

Rasulullah (ﷺ) said: 'The dua of a Muslim for his brother (in Islam) in his absence is easily accepted, an angel is appointed by his side, every time he makes dua for his brother, the appointed angel says: 'Aameen, and may you also be blessed with the same thing.'

The Fulfillment of Dua

For people who sometimes see that their duas are not accepted, there is either the option that the Dua will accepted later in this life or in the hereafter.

Rasulullah (ﷺ) said, 'Whoever does Dua to Allah (ﷻ), Allah does his research or in exchange avoids misfortune until the dua is not related to sin or breaks any relationship. So if we do not see that our Dua is accepted immediately. We should not despair because either it will help us against a misfortune, or it could be accepted later.